A SHORT TREATISE:

Containing all the Principall *Grounds of* CHRISTIAN RELIGION.

By way of Questions and Answers, very profitable for all men, but especially for Housholders.

The seventh Impression.

LONDON,
Printed by *William Stansby* for *Edward Brewster* and *Robert Bird*, and are to be sold in Pauls Church-yard and in Cheapside. 1629.

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BRITISH MUSEUM

London
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1622.

To the Christian Reader.

WEe offer here vnto thy viewe (good Christian Reader) the principls of Religion, with a short Exposition vpon the same; for the explanation of what may seeme difficult, the confirmation of the truth, professed against Poperie, and the inforcing of sundrie duetie of weightie and great importance. The method wee haue followed is plaine and naturall, the matter wholesome, but not adorned with flowers of eloquence. Wee begin with the maine ende that all men ought to aime at: because there can be no motion but for some end, as there can bee no effect but from some efficient. Thence we proceed to the meanes whereby the ende may be attained; for it is in vaine

to propound an end vnto our selus, if either the way be impossible, or imperfect; if either it cannot bee knowne, or do not leade to the fruition thereof. In the meanes we consider, whence direction is to bee taken, and what is to be learned: and there we shew what, and who God is, how wee must conceiue of him, why hee ought to bee worshipped, what couenant he made with *Adam* in the time of innocencie, and how *Adam* by transgression fell, and plunged himselfe, and his posteritie into woe and miserie vnspeakable, intollerable, and externall. In the next place we lay down the meanes that God hath ordained for mans recouerie: And there is handled, what Christ is, what hee hath done for vs, how wee are made partakers of his benefits, how faith is wrought and increased in vs, and what obedience wee owe to God in Christ, who is the obiect of Christian Religion.

gion. And because the Godly in this course of Christianitie are compassed about with infirmities, subiect to many falles, and assaulted with many tentations, which might discourage and turne them out of the way; therfore we haue added, what course a Christian should take to grow in grace, how he may be preserued from falling, how he should recouer after his fall, and of what priuiledges the Godly are, or may be partakers in this life. And in the last place, the blessednesse of the Saints after this life is ended, is touched in few words; whereby the sufficiencie of the meanes is manifested: For as it is a way prescribed of God; so it leadeth vs vnto God, the first, chiefe, and all-sufficient good. Our desire herein is to teach the simple Christian, how he may grow from grace to grace, and from faith to faith: and to further such godly Housholders, as desire

to instruct and traine vp their children and seruants in the information and feare of the Lord; but want leisure, or abilitie, to furnish themselues out of larger and more learned Treatises. For their sakes wee haue aduentured to compile this poore Treatise, and to make it common; that they might haue some helpe at hand, whereby they might be confirmed in the truth, against the vaine cauils of the Papists, and the better inabled to informe them that bee committed to their charge. If any such shal vouchsafe to make vse of this Booke, wee would desire him to marke, and obserue these few things. First that the letters, *a*, and *b*, and *c*, &c. set ouer the Answere, doe direct, what part of the Answere the Testimonies of Scripture alleaged doe serue to confirme. And the figures 1. 2. 3. &c. doe intimate what words, or which parts of the Answere, are explained

in

in the Exposition. Secondly, in teaching the Questions and Answers, take the paines to search into the proofes which are alleaged for confirmation of the matter; and if the same thing, word for word, be not found in the Verses of Scripture cited, then bee pleased further to enquire what Reasons or Arguments may bee drawne from the places, for prooue what is intended. This we commend, because it is a double profitable for the obtayning of well grounded knowledge, the getting of stedfast and assured faith and comfort, and growing to bee familiarly acquainted with the Word. Thirdly, in reading the Exposition of euery Answere, take notice what is deliuered by way of explication or confirmation, and what reasons, & how many, are brought to proue any point. Thereby a man shall be inabled to referre that which hee heareth in the publike assembly, or

readeth in other learned Bookes, to i some head, apply it to right purpose treasure it vp safely in memorie, for vse in the time of need, and haue in readinesse to answer the gainsayers. Lastly, because in such a multitude of quotations it cannot bee, but some will be mistaken; if in the places quoted thou find not that which makes to the purpose, looke into the *Errata*, and see whether it bee not amended, and before thou begin to Reade, take notice of, and amend especially these more grosse ouersights in the Printing. Page 102. line 21. for resisting, read resting. Page 109. line 24. for voide reade good. Pag. 147. line 3. for, is sealed, read, is not sealed. Page 174. line 11. insert, We may not vow.

Thus heartily desiring and hoping (good Reader) that thou wilt make vse of these directions giuen, profitably to guide thee through this small worke; wee commit thee

to God, and the word of his grace, who is able to direct, and safely leade thee vnto eternall happinesse; craving that if thou receiue benefit from God vpon the perusall of this simple Treatise, thou be carefull to poure out thy soule vnto God for vs, that he would enrich vs with his grace more and more, for the glorie of God, the good of his Church, and the comfort of our owne soules.

(**)

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FINIS.

A Short Catechisme,

with an Exposition upon the same.

Q. *What ought to be the chiefe, and continuall care of every man in this life?*

A. To [a] glorifie [1] God, and [b] save his [2] soule. [a] 1 Cor. 10. 31. [b] Act. 16. 30. 31. Mat. 16. 26.

Expos. 1. Gods glory, that is, his surpassing worthines, cannot be encreased, nor fully manifested, Ex. 33. 20. because he is most perfect Psal. 16. 2. and infinite, Iob 22. 2. and 35. 7. God is said to glorifie himselfe when he maks his excellencie to appeare, Numb. 14. 21. Psa. 72. 19. Ezeck. 43. 2. Angels and men glorifie him when they extoll his greatnes, and testifie there acknowledgement of his glory, Luk. 2. 14. Reu. 14. 7. Exo. 15. 2. Here then to glorifie God, is inwardly in heart, Rom. 4. 20. 1 Cor. 6. 20. and

outwardly in word and action. Matth. 5. 16. 1 Pet. 2. 12. to acknowledge God to be such a one as hee hath reuealed himselfe. Reu. 4. 9. 11. Psalm. 29. 1. 2. and 50. 23. Of glorifying God, man should bee most carefull: for God is the beginning from which, and the end vnto which, all things doe tend. Rom. 11. 36. his glorie is in it selfe most excellent. Exod. 33. 18. 19. Psal. 148. 13. most deare to him. Exo. 7. 4. 5. Esa. 42. 8 and 48. 11 the supreame end of all diuine reuelation. Ephes. 2. 7. of all his workes. Eph. 1. 5. 6. Prou. 16. 4. Exod. 9. 16 Psal. 50. 15. Iohn. 11. 4. 40. of mans life Psal. 6. 4. 5. and seruice. Zach. 7. 5. 6. Psalm. 101. 1 Ioh. 3. 28. 29. and all meanes furthering the same, are auaileable to mans saluation. Rom. 4. 20. 21. Ier. 13. 16. Matth. 2. 2. 1. Sam. 2. 30. Psal. 50. 22.

2. To take care for our saluation, is so to liue here, that wee may liue with the Lord hereafter. Phil. 2. 12. 2 Pet. 4. 11. 14. The saluation of the soule is most pretious. Psal. 49. 8. cannot be obtained without care. Act. 2. 37. 1 Cor. 9. 24. Matth. 7. 13. Luk. 13. 24. and he is euer mindlesse of Gods glory, that is carelesse of his

eternall

eternall happinesse. Eph. 2. 12. Ioh. 5. 44. and 7. 18. Also eternall life is a durable treasure. Luk. 12. 23. and 16. 9. 10. 1 Tim. 6. 17. 18. all worldly things are vaine, vncertaine, and transitorie. Matth. 6. 19. Psal. 7. 18. 19. the soule came from God and is after a restlesse manner carried to seeke, and desire communion with God, and a desire to bee happie is naturally planted in the hearts of all men, by God himselfe; therefore wee should earnestly set our affections vpon things that are aboue. Col. 3. 1. 2. Phil. 3. 3. 12. 13. 14. and infinitely desire the enioying of Gods presence in heauen, for hee is infinite in goodnes, the highest of all things that are to be desired.

Q. *Whence must we take direction to attaine hereunto?*

A. Out of the [c] word of God alone. [c] Ioh. 20. 31.

Expos. 3. God onely can giue the crowne of glory. 2 Tim. 4. 8. Iam. 1. 12. he also is the author, obiect, and end of true religion. Gen. 18. 19. Act. 18. 25. 26. Ioh. 4. 29. therefore none but he can reueale the way how wee should obtaine that euerlasting inheritance. Psal. 16. 11. Pro.

2.6.9. For the nature of God is incomprehensible, his will and workes are vnsearchable. Heb.11.6. Deut.4. 4. 6. and 29.29. Heb.11. 3. No man hath knowne the Father but the Son, and he to whom the Sonne hath reuealed him. Ioh.1.18. Matth.11.27. and the Gospell is an hidden misterie. 1 Cor.2.7,10. Rom.16.25. 26. so that wee can know nothing of God, vntill God himselfe manifesteth it vnto vs Psal.103.7 and 147.19.20. By the word of God, we vnderstand the wil of God reuealed to reasonable creatures, teaching them what to doe, beleeue, and leaue vndone, Deut.29.29.

What call you the Word of God?

A **The [d] holy Scripture [e] immediately inspired, which is contained in the bookes of the Old & New Testament;**

[d] 2 Tim.3.16.

Expos. 4. This Word of God hath heretofore beene diuersly made known. Heb. 1.1. as by inspiration, 2 Chro.15. 1. Esa.59.21.1 Pet.1.21. Ingrauing in the heart, Rom.2.14. visions, Num.12. 6.8. Act.10. 10.11. Apo.1.10. Dreames, Iob 33.14. 15. Gen.40. 8. Vrim and Thummim, Numb.27.21.1 Sam.30.7.8

Signes,

Signes, Gen. 32.24. Exod. 13.21. Audible voice, Exod. 20. 1.2. Gen. 22. 11.15. and lastly by writing, Exod. 17.14. This word so reuealed, is by excellency called the Scripture, Gal. 3. 22. Ioh. 10.35. and the holy Scriptures, Rom. 1.2. in respect of God the author, Act. 1.16. and 4.25. the holy pen-men, Luke. 13.28. 2 Pet. 1. 21. the matter, 1 Tim. 6. 3. Tit. 1.1 and end therof, Rom. 15. 4. 2 Tim. 3.17. The truth of God was deliuered to the Church in writing, Deut. 31.9. Hos. 8. 12. Reu. 2.1. that it might be preserued pure from corruption, 1 Pet. 1.12,13. 15. be better conuaied to posteritie, Ier. 36.27,28 Deut. 31. 9. bee an infallible standard of true doctrin, and determiner of all controuersies. Esa. 8.20. Mal. 4.4. Deut. 17. 11. that our faith might bee confirmed beholding the accomplishment of things prophesied, 1. King. 13.2. 2 Kings 23. 16. Acts 17. 10. 11. and for the more full instruction of the Church, the time of the Messias euer drawing on, Mal. 4.4. or being come, Luke 1.2.3

5. To be immediately inspired, is to be as it were breathed, and to come from

the father by the holy Ghost, without all meanes. And thus the holy Scriptures were inspired both for matter, and words. Luk. 1. 70. 2. Pet. 1. 21.

Q. What are the bookes of the old Testament?

A. Moses and the Prophets, Luk. 24. 27.

Expos. 6. All the books of holy Scripture, giuen by God to the Church of the Iewes, are called the Law. Luk. 16. 17. Iohn. 12. 34. and the Prophets. Rom. 1. 2. and 16. 25. 26. because they were written by holy men, stirred vp, sanctified, and inspired of God, for that purpose. 1 Pet. 1. 11 Heb. 1. 1. But ordinarily they are compriſed vnder these two heads, the Law and the Prophets. Matth. 22. 40. Act. 13. 15. Matth. 7. 12. or the Law of Moses and the Prophets. Act. 28. 23. or Moses and the Prophets, Ioh. 1. 45. Luk. 16. 29. Moses being distinctly named from the rest, because he was the first and chiefe of the Prophets: as the Psalmes are mentioned particularly, Luk. 24. 44 because they are the choyce and flower of all other Scripture.

Q. Which are the bookes of the new Testament?

Testament?

A. Mathew, Marke, Luke, and the rest, as they follow in our Bibles.

Q. How may it be prooued that those bookes are the Word of God, immediately inspired by the Holy Ghost to the Prophets and Apostles?

A. 7 By the 8 testimonie of the Church, 9 constancie of the Saints, 10 miracles h wrought to confirme the truth, and the 11 Antiquitie thereof. f 2 Pet. 1. 19. 8 Reu. 6. 9 h 1 King. 17. 24. Ioh. 3. 2. 1 Ier. 6. 16. Heb. 13. 8.

Expos. 7. It is very expedient and necessary, that all Christians, of age and discretion, should know that the Scriptures are the very Word of God, the immediate and infallible truth of God that is to be receiued, obeyed and beleeued. For thereby we are the better fitted to heare, reade, and receiue the Word with attention, ioy, reuerence, submission. Act. 10. 33. and assurance of faith. which being a diuine grace must haue a diuine foundation. 2 Tim. 3. 15. 16. 1 Ioh. 5. 9 and being certaine must haue a sure ground, euen the word of God. Ioh. 5. 46. Eph. 2. 20. Rom. 4. 18. Also it ministers

sters no small comfort in affliction and temptation that wee know whom wee haue trusted, 2 Tim. 12. Act. 5. 29. This must be knowne, not by opinion, or probable coniecture, which may deceiue, but by certaine and distinct knowledge, whereby wee conceiue of things certaine certainely as they are, and are assured that wee conceiue of them none otherwise then as they are; that wee may be able to stop the mouthes of Atheists and Papists, who carpe against the truth. 2 Cor. 13.3. Wee come not to the vnderstanding hereof by sense, or discourse of reason: this matter is to be discerned and beleeued by faith.

But for the fuller clearing of the point, sundry rules are to bee obserued, both concerning faith, and concerning the Scripture it selfe. 1. Distinction must be made, betweene certaintie of faith, and certaintie of sense or sight. Things beleeued, in themselues are more certaine then things seen, but they are not alwaies so apprehended by vs. Certainty of sight excludes doubting, so doth not certainty of faith, it is sufficient that it preuaile against them Gen. 15. 6. 8. 1 Cor. 13. 9.

12.

12. Iud.6.36.37.38.2. Implicite faith, by which wee confusedly beleeue, that such bookes are the Word of God, not vnderstanding the sense of them, is to be distinguished from explicite faith, which is euer ioyned with a distinct and certain vnderstanding of the thing beleeued. Ioh 3.2.10.3. Historicall faith, which stands in the certainety of the mind, & beleeues God speaking in his Word, must bee distinguished from iustifying and sauing faith, which containes the perswasion and confidence of the heart, whereby we not only beleeue the word of God to be the chiefe truth; but also doe embrace it, as containing the chiefe good of man. Iam.2.19.Ioh.5.35.Heb.6.11.& 10.22. Eph.3.12.for all things in Scripture, are not alike to be beleeued, neither doe the same arguments serue to beget each faith.4. Concerning the Scripture, wee must put difference betweene the doctrine therein contained, & the writing: for the signe is for the sense, and the knowledge and faith of both is not alike necessarie. The doctrine was euer necessary to be beleeued, the manner of reuealing was not alwayes. Ioh. 8. 24. 5. Of

doctrines,

doctrines, some are simply necessary to saluation, containing the maine grounds and chiefe heads of Christian Religion: others are expositions, or amplifications of the same, very profitable, but not of such necessitie. 1 Cor. 3 12. 13. Col. 2. 18. 19. Phil. 3. 15. 6. A distinction is to bee put betweene the Scripture generally considered, in respect of the manner of reuealing and betweene the number and order of the Bookes: it being one thing to beleeue that the will of God is now fully and wholly committed to writing; another that this is the distinct order, and precise number of Bookes. 7. Also it is one thing to beleeue, that God is the authour of this or that Booke; another to beleeue that it was written by this or that Scribe or Amanuensis; so that a difference is to be made between the cheife Author of a booke, and the Instrument thereof. 1 Cor. 12. 3. Mat. 10. 20. 8. The substance of doctrine necessarie to saluation contained in Scripture, is to bee beleeued with an expresse, historicall, and sauing faith: but the number and order of bookes is to bee beleeued with faith historicall.

8. By

8. By the Church we vnderstand not the pope, whom the Papists call the Church virtuall; not his Bishops & Cardinals met in a generall Councell, whom they call the Church representatiue; but the whole company of beleeuers, who haue professed the true faith; whether those who receiued the bookes of holy Scripture from the Prophets and Apostles, or those who liued after Vnder the name of the Church we comprehēd not the Prophets and Apostles, as they were immediately chosen and called to be the penmen of holy Scripture; for the wrote not as men in the Church, but aboue the Church. The Church of the Iewes professed the doctrine, and receiued the Bookes of the old Testament, and testified of them that they were diuine. To whose testimony these things giue force: 1. To them were committed the Oracles of God. Rom. 3.2. 2. In great miserie they haue constantly confessed the same when as by the onely denying thereof, the might haue beene partakers both of liberty and rule. 3. Notwithstanding the high Priests and others persecuted the Prophets whiles they liued, yet they

recei-

receiued their writings as prophetical and diuine. 4. Since obstinacie is come to Israel, notwithstanding their great hatred to the Christian religion, the holy Scripture of the old Testament, is kept pure and vncorrupt amongst them, euen in those places which doe euidently confirme the truth of Christian religion, Esa. 53.3.4.5.&c. The Christian Church hath embraced the doctrine of God, and receiued the bookes both of the Old and New Testament. To whose testimonie two things giue waight: 1. their great constancie. 2. their admirable and sweet consent: for in other matters we may obserue differences in opinions, in this a singular & wonderfull agreement. This testimonie of Christians is considered three wayes; 1. Of the vniuersall Church which from the beginning thereof vntill these times, professing the Christian religion to bee diuine, doth also professe that these bookes are of God. 2. Of the seuerall primatiue Churches, which first receiued the bookes of the Old Testament, and the Epistles written from the Apostles to them, their Pastors, or to some they knew, & after deliuered them

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vnder the ſame title, to their ſucceſſors and others Churches. 3. Of the Paſtors and Doctors, who (being furniſhed with skill, both in the tongues and matters diuine) vpon due triall and examination haue pronounced their iudgement, and approoued them to the people committed to their charge. This teſtimonie is of great weight and importance, profitable to prepare the heart, and to mooue it to beleeue; of all humane teſtimonies whereby the Author of any booke that hath, is, or ſhall be extant, can be proued, the greateſt, both in reſpect of the multitude, wiſdome, honeſtie, faithfulneſſe of the witneſſes, and the likenes, conſtancie, and continuance of the Teſtimonie it ſelfe. But this teſtimonie is onely humane; not the onely, not the chiefe, whereby the truth and diuinitie of the Scripture is confirmed, neither can it be the ground of diuine faith and aſſurance.

9. The Saints of God of all ſorts and conditions, noble, baſe, rich, poore, learned, & vnlearned, old yong, married vnmarried, &c. haue ſuffered the moſt grieuous torments, vſuall, vnuſuall, ſpeedy, ſlowe, euen what hell could inuent, or

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mans malice finde out, for the defence of this truth. All these things a number numberles endu ed and that with great constancie and ioy, euen with a cheerefull heart and merie countenance, so that none can thinke they suffered out of weakenesse pride, vaine-glorie, or discontent. This the patient suffering of the Martyrs is not a testimonie meerely humane, but partly diuine: for that courage, and cheerefulnes which they shewed in the midst of all torments, was not from nature but from aboue.

10. Many and great wonders, such as Sathan himselfe cannot imitate, such as exceede the power of any, yea of all the creatures in the world, such as the most malitious enemies of Gods truth, could not denie to be diuine, hath the Lord openly wrought by the hands of Moses, the Prophets and Apostels, for the confirmation of this truth, Numb. 11. 9. and 20. 10. Exod. 19. 16. 1 King. 17. 24. Mark. 16. 20. Heb. 2. 4. Ioh. 5. 36. and 9. 30. 33. Act. 5. 12. These miracles were sufficient to confirme the diuinity of this truth, and writting, to them who were eye-witnesses thereof. Heb. 2. 3. Ioh. 20.

20. Iudg. 2. 7. 10. The vndoubted and cleare narration of them, is to vs an inuincible argument thereof.

11. That which is most auncient, is most true and diuine, the purest Religion is before all others; there must needs be a Law before transgression; and a commandment giuen vnto man; before there could be place for the Deuill to tempt him. But the Religion taught in Scripture is of greatest antiquity; the doctrine of the Creation and fall there handled, in all other Stories whatsoeuer is omitted.

Q. How else?

A. By [12] the [k] stile, [13] [l] efficacie, sweet [m] [14] consent, admirable [n] [15] doctrine excellent [o] [16] end, and the witnes, [p] [17] of the Scripture it selfe. [k] Gen. 17. 1. Psa. 50 1. Esa. 44. 24. Exod. 20. 1. 2. 1. Cor. 11. 23 Ioh. 3. 36. 1. Cor. 1. 23. Ioel 1. 1. 2. [l] Psal. 19. 8. Rom. 15. 4. Rom. 7. 7. Zeph. 2. 11. Zach. 13. 2. Act. 5. 39. Act. 9. 5. 20. 21. Phil. 1. 12. 13. Rom. 15. 19. 2. Cor. 4. 8. 9. 10. [m] Gene. 3. 15. and 49. 10. Esa. 9. 6. Dan. 9 24. Matth. 1. 18. Act. 10. 43. [n] Psa. 119. 129. 138. 172. Deut. 4. 5. 6. [o] Ioh. 20. 31. [p] 2. Tim. 3. 16. 2. Pet. 1. 19.

Expos. 12. By the ſtyle of Scripture, we vnderſtand not the externall ſuperficies of words, but the whole order, character, frame, and comprehenſion, which fitly agreeth to the dignitie of the ſpeaker, & nature of the argument, and is tempered according to the capacity and condition of them for whoſe ſakes it was written. Indeede euery Prophet and Apoſtle almoſt, had a peculiar ſtyle; *Eſa* is eloquent, ſweete, and more adorned; *Solomon* accurate, *Ieremie* vehement, and more rough, *Amos* ſimple, but all are diuine. Theſe things declare the maieſtie of the ſtyle. 1. The titles that the author of holy Scripture doth iuſtly challenge vnto himſelfe, which import independance of nature, Exod. 3. 14. ſupereminencie of power, and ſoueraignty, Pſal. 50. 1. 2. excellencie both of properties & workes, Gen. 17. 1. Eſa. 42. 5. and 40. 12 26. 2. The manner vſed in teaching, commaunding, promiſing, and threatning. Things aboue reaſon, hidden myſteries, ſuch as exceed all humane capacitie, are vnfolded, without all argumentation or furniture of perſwaſion. 1 Cor. 2. 7. and we are required to vnderſtand and beleeue

leeue them, relying vpon the truth and credit of the reueler. In giuing the law, no proeme is vſed, but, Thus ſaid the Lord; no concluſion, but, the Lord hath ſpoken. Exod. 20. 1. 2. Commandements of which no reſon can be rendered, are enioyned Gen. 2. 17. and that which a naturall man would account fooliſhnes, is peremptorily and with great ſecuritie required, Ioh. 3. 36. 1 Cor. 1. 23. 24. no argument being brought to perſwade, or confirme, the equitie of thoſe commaunds, but onely the will of the Commander. Promiſes about likelihood are made, to aſſure of performance; no reaſon is alledged, but, I the Lord haue ſpoken, Eſa. 51. 22. and 52. 3. 4. and to incourage againſt difficulties and dangers preſent, diuine aſsiſtāce is promiſed both as neceſſary and ſufficient, Ex. 4. 12. Ioſ. 1. 9. Ier. 1. 8, Eſa. 43. 5. In the manner of threatning alſo, the like notes of the Diuinitie of the ſtyle may be obſerued. 3. That without reſpect of perſons, hee doth preſcibe Lawes to all men, priuate perſons, and publike Magiſtrates, whole Kingdomes, and ſeuerall eſtates, commaunding what is diſtaſull to their na-

ture, and forbidding what they approue, promising not terrene honour, but life euerlasting if they be obedient; threatning not with racke or gybbet, but eternal death if they disobey, Ioel 1.1.2. Ioh. 3.16. 1. Sam. 12.25. 4. That the Ministers of the Lord of Hosts doe require attention, faith, and obedience to whatsoeuer they speake in the name of the Lord, whether it were propheſie, commaundement, or rebuke; whether they called to repentance and reformation of things amisse, or exhorted to obedience, 1. Cor. 11.23. Mich. 1.1. 2. The low and humble manner of speech, vsed in holy Scripture, cannot iustly offend any man; for it was penned to the vse and behoofe both of the learned and vnlearned, Rom 1.14. though the phrase bee plaine, the matter is high and excellent, profound and vn-vtterable; Hos. 8.12. Act. 2.11. Easienesse and plainnesse doth best beseeme the truth: a Pearle needes not Painting, nor truth to be vnderpropped with forraine aides, it is of it selfe sufficient to vphold and sustaine it selfe: it becomes not the Maiestie of a Prince to play the Orator; and though the Scripture

ture bee ſimple in word, it is great in power: no writings of Man, though neuer ſo well ſet forth, with wit, words, order, or depth of learning, can ſo enlighten the mind, mooue the will, pierce the heart, or ſtirre vp the affections, as doth the word of God. Neither doe the Scriptures want eloquence, if the matter bee well weighed; no writing doth, or can equalise them in pithineſſe of propheſying, or feruentneſſe of praying. The ſong of *Moſes*, and the beginning of *Eſay*, in varietie and force of eloquence, do faire exceed all autors, Greek & Latin; if comparison be made betwixt thoſe places & whatſoeuer is moſt excellently indited by man, either in Greecke or Latin, you may eaſily diſcerne, the one was written by a Diuine, the other by an humane ſpirit.

13. The efficacie of this doctrine doth powerfully demonſtrate the Diuinitie thereof; for it conuerts the ſoule enlightens the eyes, Pſa. 19.7.8 diſcouers ſinne, Rom. 7.7 conuinces the gainſaier, 2. Tim 3.16. killeth and terrifieth, 2. Cor. 3.6. reioyceth the heart, Pſal. 19.8. Pſalm. 119. 103. quickneth, Pſalm. 119.50.93. and comforteth, Rom. 15.4. manifeſteth the

thoughts. 1 Corint. 14. 25. ouerthrowes falſe Religions, caſteth downe ſtrong holds, & the whole kingdome of Satan, ſtoppeth the mouth of Oracles, deſtroies Idols, 2 Cor. 10. 4. Zeph. 2. 11. Zach. 13. 2 and remaines inuincible, notwithſtanding all oppoſition. Act. 5. 38. 39. Theſe things commend the efficacy of this word. 1. The nature thereof is oppoſite to the wiſdome and will of a naturall man. 1 Cor. 1. 21. and 2. 14. Rom. 8. 6. and yet it hath preuayled. 2. It hath preuailed, not only with the groſſe and ſottiſh Gentiles, who ſerued other Gods. Gal. 4. 8. but euen with the moſt fierce and bitter enemies thereof. Act. 9. 5. 6. 20. 21. 3. The enemies who did oppoſe this truth, were many, mighty, and ſubtile; as principally the Deuill, out of his hatred againſt Gods glory, and mans ſaluation. Eph. 6. 12. Apo. 2. 10. and the Romane Emperours are his inſtruments, the reſt of the world furthering, and the Iewes, ſtirring them vp; all which out of their loue to falſehood and Idolatry, and their malice againſt the Chriſtian Religion, did with incredible fury, and vigilancy, labour the vtter abolition of

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this truth. Act.4.27.and 9.2. Math.10. 18.22. Ioh.16.2.Act.13.50.and 14.2.5. 19.1.Thes.2.15 16.4.The persons whom the Lord did chuse to bee publishers of this heauenly doctrine, were in number fewe, in outward appearance simple, rude, base, and weake; and sometimes also negligent. Matth 4.18.19.20.Luke. 6.13. 2.Cor 4.7.8. Mat.13.25.5. These simple and weake men, subdued the World, by Preaching the Crosse of Christ, and prescribing long suffering, and patience, 1.Cor.2.4. 1.Thess.3.4. Act.6.16. 2.Tim.3.2.6. The number of al sorts, ages, conditions, sexes, & nations who gaue credit to this doctrine, & confirmed the same with the losse of their liues, was innumerable. Apoc.6.9.10. 7. In short time a great part of the habitable worldwas conuerted and brought to the obedience of faith, so that *Paul* filled all places from *Ierusalem* to *Illyricum*, with the sound of the Gospell, Col.1.6. Rom.5.19.8. The more the truth was persecuted, the more it did preuaile, Act 8.3.4. Phil.1.14.9. Though the Iewes were wasted with many and great slaughters, yet the Scriptures did still re-

maine safe, and intire in their custodie, when the Hebrew Language did lye almost vnknowne, and had perished altogether, had not the Lord prouided for Religion; then by the Iewes the deadly enemies of Christ, was the Doctrine of Christian faith preserued. 10. To these we may adde, the dreadfull iudgements of God, which fell vpon the persecutors of the Christian faith; amongst whom, some were forced, at their last gaspe, to acknowledge the Diuinitie of this word. All which things doe strongly confirme the propagation, defence, and conseruation of this truth and Doctrine, to bee admirable and of God.

14. The sweete and admirable consent which is found in all and euery part of Scripture, cannot be ascribed to any but the Spirit of God; each part so exactly agreeing with it selfe, and with the whole, Ioh. 5.46. This may sufficiently appeare, by comparing the propheſies of the old Testament touching Christ, the calling of the Gentiles, and reiection of the Iewes, with the accomplishment of them, declared in the New, Gene. 3.15. and 12.4. and 49.10. Numb. 14.17. Dan. 9.25.

9.25. Matth. 1.18. Luke 1.55. and 24.27. 44. Act. 26.22. Deutr. 32.21. Mal. 1.10. 11. Psal. 2.8. and 110.2. Act. 11.18. Psal. 118.22. 23. Matth. 21.42. Such exact consent as here is to be found, is impossible to be fained of men, or Angels, as the things fore-told were remooued from their knowledge and finding out, vntill they were reuealed. These considerations giue strength to this argument. 1. The length of time in which this writing continued, *viz.* from *Moses* vntill *Iohn* which preuented all conceits of forgerie, since they were not written in one, nor yet in many ages. 2. The multitude of Bookes that were written, and of Writers who were imployed in that seruice. 3. The distance of place, in which they were written, which did hinder that the Writers could not conferre together, Ier. 2.1. 2. and 36.5. Ezeck. 1.1. 4. The silence of the aduersaries, who in all that long space mentioned, whiles the Scripture was in writing; could neuer detect any thing in those Bookes, as false, or erroneous; whose silence is of great weight in this case, because they were eye-witnesses of those things which

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our Sauiour taught, did and ſuffered, according as it was propheſied of him, ſo that they knew the propheſies, ſaw the accompliſhment of them, and were acquainted with that which the Apoſtles had written. If the Prophets or Apoſtles, who wrote the ſame Hiſtories, doe ſeeme to diſſent in any circumſtances, this doth nothing derogate from their authoritie; for in themſelues they differ not, the fault is our ignorance, and apprehenſion: by a right and iuſt interpretation, they may eaſily be reconciled, and the diſſonancie which ſeemes to be amongſt them in ſmall things, doth free them from al ſuſpition of fraud; and their ſweet conſent in all matters of importance, doth conuince that they wrote by the guidance of the ſame Spirit: If they had all written one thing, they might ſeeme ſuperfluous, if each a new hiſtorie, there could appeare no ſteps of conſent; when they relate the ſame ſtory with the ſame circumſtances, they haue their vſe, one ſometimes ſpeaking more plainely than the other; and when they agree in matter, but ſeeme to diſſent in circumſtance, the truth is the more confirmed,

firmed, an argument of fuller credit may be drawne out of that diſſent; for as the Heathen man obſerueth, too exact diligence is neither approued of all neither doth it want ſuſpition. To this ſweet agreement of holy Scripture with it ſelfe, it might be futher added, that it agreeth with all other truth whatſoeuer; there is nothing true in Diuinity, which is falſe in Philoſophie, nothing in Philoſophie is repugnant to the truth in Diuiniy, but it may be ouerthrowne by the principles of right and true Philoſophie.

15. The matter intreated of in holy Scripture is diuine and wonderfull. It explicates vnto vs, the nature, properties, and high acts of God, purely and holily. It deſcribes the perſon of Chriſt, ſo fitly, excellently, and conueniently, that if the mind of man conſider it attentiuely, of neceſsitie it muſt acknowledge, it doth exceed the reach of a finite vnderſtanding. It diſcouers vnto vs the miſery and corruption of man by nature, the incomprehenſible loue of God, in Ieſus Chriſt towards man, that happy reconciliation if (wee ſo ſpeake) of his iuſtice

ſtice and mercie by his infinite wiſdome, ordaining Ieſus Chriſt to be our Mediator, and it vnfolds the couenant of Grace which God made with man after his fal; al which can be drawn from no fountain but diuine reuelation, 1. Cor. 2. 7. 8. Eph. 3. 4. 5. Col. 1. 26. The Scripture alſo containes the Law of God, which teacheth the duetie of man, and that is wiſe and iuſt, the Gentiles themſelues being Iudges, Deu. 4. 5. 6. 7. In the precepts, diuers notes of Diuinitie may be obſerued; as 1. The ſurpaſsing excellencie of the act, requiring that wee ſhould denie our ſelues, and leade our liues according to the appointment of the Lord, Matth. 16. 24. 25. Rom. 8. 12. 13. 2. The wonderfull equitie that doth appeare in euery commaundement. 3. The admirable ſtrangenes of ſome acts, which a naturall man would count fooliſhneſſe, yet preſcribed as neceſſarie, Ioh. 2. 36. and 8. 24. 4. The manner how obedience is required, *viz.* that it proceed from a pure heart, a good conſcience, and faith vnfained, Deutr. 6. 5. 1. Cor. 13. 2. 1. Tim. 1. 5. 5. And the perfection of the law commanding and allowing all good, but forbidding and

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condemning all sinne and wickednes, of what kind so euer. Take a briefe view of the ten Commaundements, are they not plaine, pure, briefe, perfect, iust, extending to all, binding the conscience, and reaching to the very thoughts? And doe not all these things commend vnto vs the iustice, wisdome, holinesse, omnipotencie, omni-science, perfection, and absolute soueraignrie of the Law-giuer? The promises and threatnings annexed to the Law wil suffer vs to acknowledge none other author of them but the Lord alone: for none can make them but he, he onely can giue eternall life, and inflict eternall condemnation. Moreouer these are so set together with the commandements, as they can mooue none, but onely the conscience of him who doth acknowledge the Commandements to be Diuine.

16. The end of the Scripture is Diuine, *viz.* the glorie of God, and the saluation of man; not temporall but eternall. The doctrines, precepts, prohibitions, and narrations, are all referred to the setting foorth of Gods praise, which shewes that they are from aboue, Ioh. 7.

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18. and 5. 41. and 8. 50. 54. Gal. 1. 20. And to speake truth, what is more equall then that all things should returne thither, whence they had their beginning? This word also doth point out vnto man what true blessednes is, and how he may be reconciled vnto God, being lost by sinne; which is a firme demonstration to proue vnto vs the diuinitie thereof: for what is more agreable to the wisedome, bounty, mercy, grace, & power of God, then to restore man fallen, and to make him partaker of eternall happinesse? and who can shew vnto man how hee may be admitted into Gods fauour hauing offended, or direct and lead him forward in the path of life, but the Lord alone? These arguments of great force, whether they be seuerally or ioyntly considered, and doe as strongly prooue that the Christian Religion is onely true, as any other reason can, that there was, is or ought to be any true Religion.

17. This testimonie of Scripture it selfe is most cleare, certaine, infallible, publique, and of it selfe worthy credit, it being the testimony of the Lord himselfe, who is in all things to be beleeued.

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But the external light of arguments, and teſtimonies brought to confirme and demonſtrate, muſt be diſtinguiſhed from the inward operation of the holy Ghoſt, opening our eyes to ſee the light ſhining in the Scripture, and to diſcerne the ſenſe thereof, 2. Cor. 1. 27.

Q. Theſe reaſons may conuince any, be he neuer ſo obſtinate, but they are ſufficient to perſwade the heart hereof?

A. **Not the teſtimonie of the Spirit is neceſſarie, and onely all-ſufficient for this purpoſe.** q 1. Cor. 2. 14. r 1. Ioh. 2. 20. 27.

Expoſ. 18. By nature we are blind in ſpirituall things, 1. Cor. 2. 14. Matth. 15. 14. though therefore the Scripture be a ſhining light, Pſal. 119. 105. yet vnleſſe our eyes be opened, Pſal. 119. 18. Act. 26. 18. wee cannot ſee it, no more than a blind man doth the Sunne, Ioh. 1. 5. The Spirit is the author of ſupernaturall light and faith, 1. Cor. 2. 8. 9. Eph. 1. 17. 1. Ioh. 5. 6. 10. by the inſpiration thereof were the Scriptures written, 2. Pet. 1. 21. the ſecrets of God are fully knowne vnto, and effectually reuealed by the Spirit, 1. Cor. 2. 10. the ſame law which is witten

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in the Scriptures, the Spirit doth write in the hearts of men that be indued therewith, Esai. 59. 21. Hebr. 8. 10. For which reasons it must needs be, that the testimonie of the Spirit is all sufficient to perswade, and assure the heart that the Scriptures are the word of God. To preuent mistaking therein, obserue these rules. 1. The Spirit of God doth assuredly perswade our consciences that the Scriptures are of God, by enlightning our eyes to behold the light, writing the Law in our hearts, sealing vp the promises to our consciences, and causing vs sensibly to feele the effects therof, 1. Cor. 2. 12. Luk. 24. 45. 1. Cor. 14. 37. Iere. 31. 33. 2. Cor. 12. 2. 1. Thes. 1. 5. with 1. Thes. 2. 13. Act. 16. 14. 2. This perswasion of the Spirit, is more certaine than can be prooued with reason, or expressed in words: for things doubtfull may be proued, but things in themselues most clear and certain, be aboue all proofe and reason; as the shining of the Sunne needes not to be confirmed by argument to him that hath his eyes open to see the light thereof. 3. This testimonie of the Holy Ghost, is certaine and manifest to him

that hath the Spirit, but priuate not publique, teſtifying onely to him who is endued therewith; but not conuincing others, not cõfirming doctrines to others. 4. This teſtimony of the ſpirit is not to be ſeuered from the Word, which is the inſtrument of the holy Ghoſt, and his publique teſtimony. It is not therefore iniurious to trie the Spirit, by the Word of God. 1 Ioh. 4. 1. ſeeing there is a mutuall relation betweene the truth of the partie witneſſing, and the truth of the thing witneſſed; & the holy Spirit, the Author of the Scripture, is euery-where like vnto, and doth euery where agree with himſelfe. 5. The teſtimomy of the Spirit doth not teach or aſſure vs of the letters, ſyllables, or ſeuerall words of holy Scripture, which are onely as a veſſell, to carry and conuey that heauenly light vnto vs, but it doth ſeale in our hearts the ſauing truth contained in thoſe ſacred writings, into what language ſoeuer they be tranſlated, Eph. 1. 13. 6. The Spirit doth not lead them in whom it dwelleth, abſolutely and at once into all truth, but into all truth neceſſary to ſaluation, and by degrees. Ioh. 16. 13. with Act. 1. 6. and 11. 2

so that holy men partakers of the same Spirit, may erre in many things, and dissent on from another in matters not fundamentall.

Q What are the properties of the Scripture?

An. It is of [19] Diuine [s] authoritie, the rule [20] of faith and manners, [21] vnecessarie, [22] wpure, [23] xperfect, and [24] yplain

[s] 2 Tim. 3. 16. [t] Eccl. 12. 10. Gal. 6. 16. [v] Rom. 10. 14. [w] Psal. 12. 6. [x] Psal. 19. 7. [y] Pro. 8. 9

Expos. 19. Such is the excellency of the holy Scriptures, aboue all other writings whatsoeuer, 2. Tim. 3. 15. 2. Pet. 1. 19. that it ought to be credited in all narrations, threatnings, promises, or propheſies. 1. Tim. 1. 15. Heb. 11. 11. 2. Pet. 1. 19 and obeyed in all commaundements. Iob. 22. 22. Iere. 13. 15. Rom. 1. 5. God the Author thereof, being of incomprehensible wisedome, Psal. 147. 5. great goodnesse, Exod. 18. 9. Psal. 34. 8. Rom. 11. 22. absolute power and dominion, Gen. 17. 1. Psal. 50. 1, 2. and truth, that can neither deceiue, nor be deceiued, Rom. 3. 4. Tit. 1. 2. Heb. 6. 18. The authority of the Scripture doth onely and wholly

wholly depend vpon God the author of it, and therefore though one part may be preferred before another, in respect of excellency of matter and vse, Gen. 1. 1. 1. Tim. 1. 15. in authoritie and certantie euery part is equall, and onely Scripture is of diuine authoritie, Gal. 1. 8. Mat. 17. 5. 1 Cor. 11. 23.

20. The Scriptures are the word of Christ, Col. 3. 16. whose word is vpright, Eccle. 12. 10. Phil. 3. 16. the first truth, Heb. 13. 8. receiued by immediate, diuine Reuelation, 2. Pet. 1. 21. and deliuered to the Church; sufficient to make the man of God perfect in all good workes, 2. Tim. 3. 16. 17. the treasury whence all doctrines must be taken, 1. Pet. 4. 11. Act. 26. 22. Lu. 16. 29. the touchstone wherby they must be tryed, Act. 17. 11. Esa. 8. 20. without which, error in doctrine and manners is vnauoidable. Matth. 22. 29.

21. In respect of substance, the word of God was alwayes necessary, Eph. 2. 20. without which wee could neither know nor worship God aright, Heb. 11. 3. 6. Matth. 22. 29. Ioh. 20. 31. 2. Tim. 3. 16. Rom. 15. 4. Luke. 24. 26. 27. In respect of the manner of reuealing in writing, the

Scriptures were necessary, euer since it pleased God after that manner to make knowne his will, Deut. 17. 18. Iosh. 1. 8. Rom. 15. 4. Luk. 1. 3. Iude, v. 3. & so shall be to the end of the world. 1. Cor. 10. 11. Reu. 22. 18.

22. This blessed word of God is free from all, euen the least staine of folly, errour, falshood, or vniustice, Psal. 119. 138. 140. Prou. 30. 5. Ioh. 17. 17. all things being laid downe holily and truely, both for substance, circumstance, and manner of speaking, Psal. 51. 1. Matth. 1. 25.

23. Whatsoeuer was, is, or shall bee necessary, or profitable to bee knowne, beleeued, practised, or hoped for, that is fully comprehended in the bookes of the Prophets, and Apostles, Luke 16. 29. 31. Ioh. 5. 39. Rom. 15. 4. Galat. 1. 8. 9. 2 Tim. 3. 15. 16. 17. The perfection of the Scripture will more plainely appeare if we consider, 1. That religion for the substance thereof was euer one and vnchangeable, Heb. 13. 8 Eph. 4. 5. Iude 3. Act. 26. 22. Tit. 1. 1. 2. 2. The law of God, written by *Moses* and the Prophets, did deliuer whatsoeuer was need-

full

full for, and behouefull to the ſaluation of the Iſraelites. Deu. 4. 2. and 12. 32. Pſ. 12. Mal. 4. 4. Hoſ. 8. 12. Luk. 10. 26. 3. Our Sauiour made knowne vnto his diſciples the laſt and full will of his heauenly Father, Ioh. 14. 26. and 15, 15. and 16. 13. 1. 18. and what they receiued of him, they faithfully preached vnto the world, Act. 20. 27. 1 Cor. 15. 1. 2. 3. Gal. 1. 8. 1 Iohn 1. 3. and the ſumme of what they preached, is committed to writing. Act. 1. 1. 2 Ioh. 20. 31. 1 Ioh. 5. 13. with Act 8. 5. 1 1 Cor. 2. 2. Rom. 10. 8. 9. 10. 4. There is nothing neceſſary to bee knowne of Chriſtians, ouer and aboue that which is found in the old Teſtament, which is not plainely, clearely, and fully ſet downe, and to be gathered out of the writings of the Apoſtles and Euangeliſts. In the whole body of the Scripture, all doubts and controuerſies are perfectly decided, Eſay. 8. 20. Matth, 22. 29. 40. Deut. 17. 8. 9. 10. 11. 12. 2 Tim. 3. 16. 17. and euery particular booke is ſufficiently perfect for the proper end thereof. Vnwritten traditions, 1 Cor. 4. 6. new articles of faith, Ier. 7. 31. and 19. 5. and new viſions and reuelations, are now to

be reiected, Heb. 1.1. Ioh. 4.25. Ioh. 15. 15. and. 16.13. with Matth. 28.19. 2. Cor. 3.6. 8.11. with. Heb. 8.13.

24. In themselues the whole Scripture is easie, Psal. 119.105. 2. Pet. 1.19. Prou. 14.6. such excellent matter could not be deliuered in more significant. and fit words, Act. 1.16. with Eph. 1.17. But all things in Scripture are not alike manifest, 2. Pet. 3. 16. The Gentiles by nature haue the law written in their hearts, Rom. 2. 14. but to a naturall man the Gospell is obscure, accounted foolishnes, 1. Cor. 1.21. and. 2. 14. Things necessary to saluation are so clearely laide downe, that the simplest, indued with the Spirit, cannot be altogether ignorant of the same, Es. 54.13. Ioh. 6.45. Deu. 30. 11. Matth, 11. 25. 2. Cor. 4.3. But to them who are in part illightned, 1. Cor. 13. 12. many things are obscure and darke, 1. Cor. 13.9. to tame the pride of mans nature, 2. Cor. 12. 7. worke in vs a reuerence to the Scripture, 2. Pet. 3.16. 17.18. stirre vs vp with care and diligence to reade, pray, heare, &c. and vse Gods meanes to grow in knowledge, Pro. 2.3.4.5. & acknowledge that all heauenly

uenly wisdome doth come from aboue, Pro. 2. 6. Iam. 1. 5. 1. King 3. 9. Iob. 28. 23.

Q. *For what end was the Scripture written?*

An. To [z] teach 25 instruct, conuince, correct, and comfort [z] 2 Tim. 3. 16. 17. Rom. 15. 4.

Expos. 25. Faith and obedience is the way to happines, and the whole dutie of man is faith, working by loue. Rom. 1. 5. Tit. 1. 1. 2. 2. Tim. 1. 13. Gal. 5. 6. and. 6. 15. which is assaulted with ignorance, error, superstition and prophanenesse, 1. Tim. 1. 6. 19. 20. 2 Pet. 2. 1. 2. 3. and beset with many afflictions. 2 Tim. 3. 12 Therefore the Scripture which was giuen to shew vnto man the way of life and saluation, was also written to teach sound Doctrine, improoue errour, correct iniquity, instruct to righteousnesse, and comfort in the path of holinesse, 1. Tim. 1. 10. 11. Tit. 2. 12. 1. Thes. 3. 3. 4. Heb. 12. 12.

Q. *Doth the knowledge of the Scriptures belong vnto all men?*

An. Yes: 26 all men are not onely allowed [a], but exhorted and [b] commaunded to read, heare, and [c] vnderstand the Scrip-

ture[a] Ioh.5.39.[b] Deut.27.18.19.Reuel. 1.3.[c] Act. 8.30.

Expos. 26, The Scriptures teach the way of life, Pro.2.9.Luk.16.29.Act. 24. 14.and 13.46.Psal.16. 11.Ioh.6.68. set forth the duties of euery man in his place and estate of life, Deut.17.17.18.19 20. Iosh.1.8.Psal. 119. 24.2. Chro.23. 18. 1. Tim.4.14.and. 5.1. &c.2.Tim.3.16.17. are the ground of faith, Rom. 4. 20. 2.Chro.20.20.1.Tim.1.15.the Epistle of God sent to his Church.Hos.8.12. Reu. 2.1.8.12.his Testament, wherein we may find what legacies hee hath bequeathed vnto vs,2. Cor. 3. 6.14.Heb.10.16. Ioh. 14.17. the Sword of the Spirit, Eph.6. 17. being knowne and embraced make a man happy. Psal. 119.97.98. Luk.10. 42.and 16. 29. Psal. 1.2. Reuel. 13. but neglected or contemned,plunge men into all misery. Heb. 2. 3. Matth.22.29. Psal. 50.16. therefore all men of what age, estate, quality, or degree soeuer, ought to acquint themselues with the word of God,1.Ioh 2.14.15.Psal.119.9. Act. 17.11. Deut. 6. 7. Act.18. 25. 28, for it was giuen of God, for the benefite and behoofe of all sorts, Rom.1.14. be-

ing

ing milke for babes, and meat for ſtrong men. 1 Cor. 3. 1. 2. Heb, 5. 13. plaine and eaſie to inſtruct the ſimple. Pro. 1. 4. Pſal. 19. 7. and full of hidden wiſdome to exerciſe the ſtrong, and ſatisfie the wiſe. Col. 2. 3. 1. Cor. 2. 7. Prou. 1. 5. that both ſorts may be able to try the Spirits, 1 Ioh. 4. 1, be wiſe vnto ſaluation, and grow rich in all ſpirituall knowledge and vnderſtanding, Col. 1. 10. and 2. 2. and 3. 16.

Q. The Scriptures are written in Hebrew and Greeke, how then ſhould all men read and vnderſtand them?

An. **They ought to be[d] tranſlated[27] into knowne tongues, [e] and[28] interpreted.**

[d] 1 Cor. 14. 18. 19 [e] Neh. 8. 8. Act. 8. 35.

Expoſ. 27. The Prophets and Apoſtles preached their doctrines to the people and nations in their knowne languages. Ier. 36. 15, 16. Act. 2. 6. Immediately after the Apoſtles times, many tranſlations were extant. All things muſt be done in the congregation vnto edifying. 1 Cor. 14. 26. but an vnknowne tongue doth not edifie, Gen. 11. 4. and all are commaunded to try the Spirits, 1 Theſ. 5. 21 1. Cor. 10. 15.

28. The

28. The expounding of the Scriptures is commanded by God, 1. Cor 14. 1. 3. 4. 5. 39. and practised by the godly, Luk. 4. 16. and 24. 27. Matth. 1. 23. 1 Cor. 14. 19 profitable both for the vnfolding of obscure places Neh. 8. 8. and applying of plaine texts, 1. Cor. 11. 23. 24. 28. 29. It stands in two things: 1. In giuing the right sense, Matt. 13. 38 Act. 2. 29. 30. Gal. 3. 16. 2. In a fit application of the same, Act. 2. 16. and 1. 16. 1. Cor. 14. 24. 2. Pet. 1. 12. of one place of Scripture, there is but one proper and naturall sense, though sometimes things are so expressed, as that the things themselues doe signifie other things, according to the Lords ordinance, Gal. 4. 22. 23. 24. Ex. 12. 46. with Ioh. 19. 36. Ps. 2. 1 with Act. 4. 24. 25. 26. wee are not tyed to the expositions of Father, or Councels, for the finding out of the sense of the Scripture, Rom. 3. 4. Matth. 5. 27. 28. 31. 32. 33. 34. 38. 39. 43. 44. the holy Ghost speaking in the Scripture, is the onely faithfull interpreter of the Scripture, Lu. 1. 70. 1. Cor. 2. 10. 11. Ioh. 14. 26. Esa. 55. 4. The meanes to find out the true meaning of the Scripture, are cõference

of

of one place of Scripture with another, 2.Sam. 24.1. with 1.Chro. 21.1. Esa. 28. 16. with Rom. 9. 33. Esai. 65. 1. 2. with Rom. 10. 20. 21. Mich. 5. 2. with Matth. 2. 6. Matth. 26. 34. with Mar. 14. 30. diligent consideration of the scope and circumstances of the place, Matth. 22. 31. 32. Act. 2. 29. as the occasions, and coherence of that which went before, with that which followeth after; the matter whereof it doth intreate, 1. Cor. 11. 24. 25. 26. and circumstances of persons, times and places, Act. 13. 36. 37. and consideration, whether the words bee spokē figuratiuely or simply; for in figuratiue speeches, not the outward shew of words, but the sense is to be taken, Ioh. 15. 1. Math. 26. 26 Ioh. 14. 6. Ex. 12. 11. Ioh. 6. 35. 1. Cor. 10. 16. and knowledge of the Arts and Tongues wherein the Scriptures were originally written, 1. Cor. 12. 10. Act. 2. 3. 4. But alwayes it is to be obserued, that obscure places, are not to be expounded contrary to the rule of faith set downe in plainer places of the Scripture. Rom. 2. 18. 20. & 12. 6. 2. Tim. 1. 13. Act. 13. 33. 36. 37. Rom. 9. 7.

Q. What doth the Scripture especially teach us? An. The

An. The [1] saving [f] knowledge [2] of God, [3] and Iesus Christ. [f] Ioh. 17.3. Col. 2.1.2.

Expos. 1. Knowledge is the ground of obedience, 1 Chro. 28.9. Act. 26. 18. a rich gift of grace, Mar. 4. 11. the first grace that God giueth vnto his children. 1. Ioh. 2. 20.27. and 5.20. Ioh. 16.4. and 6.63. the foundation of all other graces. Pro. 19.2. Psal. 9. 10. Hos. 4.4. Es. 11. 9. the guide of our affections, and director of our actions. Psal. 119. 9. 100. 101. Prou. 2. 10. 11. 12 Esa. 30.21. without which, zeale is little worth, Rom. 10.2. sacrifice was vaine, Hos. 6.6. and deuotion was but superstition, Acts 7.22.23. This when it is made by the worke of the holy Ghost, to bee effectuall to sincere faith, loue, feare, and obedience, is saving, Ioh. 17.3. Esa. 53. 11.

2. Wee must know God, because otherwise we cannot desire, Ioh. 4. 10. obey, 1. Ioh. 2. 4. nor haue communion or fellowship with him. 1. Ioh. 1. 5. 6. 7.

3. We must know Christ, because sin hath made a separation betweene God and vs, Esa. 59. 2. so that we cannot bee receiued into Gods fauour, or haue communion

munion with him, without a Mediator. Eph.1.3.5 Rom.3.25. Eph.2,18. 1 Ioh. 2.1.2.Heb.10.21.22 Ioh.14.6 and God in Chriſt, or God and Chriſt, is the obiect of Chriſtian religion. Coloſſ.3.17. 1 Pet.1.21.Ioh.14.1.Heb.1.6. Chriſt is the image of the inuiſible God, Col. 1. 15. the brightneſſe of his glory, and the expreſſe image of his perſon, Heb.1.3. in whom, with open face we behold, as in a glaſſe, the glory of the Lord, 2 Cor. 3. 18. Ioh.14.9. in whom are hid all the treaſures of wiſdome and knowledge, Col.2.3 The Apoſtels, who preached vnto the world the whole counſell of God neceſſary to ſaluation, did preach nothing, Acts.8.5.Rom.10.8.9. Act.28. 31.did deſire to know nothing, but Ieſus Chriſt and him crucified. 1 Cor.2.2. Phil.3.8.of him they wrote, that our ioy might be full, 1 Ioh.1.4. and the Lord, who forbids vs to glory in any thing beſids, doth command vs to glory in this, that wee know him in Chriſt, Ier. 9.23. 1 Cor.1.30.31.ſo that this knowledge is neceſſary, eaſie, excellent, ſufficient, ſound, and comfortable, 2 Cor. 4.3.4. Act.8.8.

2. How

Q. How may it be pooued that thee is a God?

A By thes [1] workes and [b 2] wonders which are seene, the testimonie [i] of [3] conscience, the [k] powers [4] of the soule, and the [l] practises [5] of Sathan. [g] Psa. 19. 1. 2. Esa. 41. 23. Rom. 20. Act. 14. 17. Iob 12. 7. 8. 9. [h] Exod. 8. 19. and 9. 16. [1] Rom. 2. 15. Esa. 33. 14. Psal. 14. 5. and 53. 5. [k] Zach. 12. 1. Psal. 94. 8. 9. 10. [l] Reuel. 12. 7. 10.

Expos. 1. The first creature was made of nothing, otherwise it could not bee subiect to change and alteration: and all creatures are finite, compound, imperfect, vnable to make or sustaine themselues; therefore of necessitie, there must be a first cause, in power infinite, most perfect, and of it selfe, that giues being and continuance vnto all things. 2. Nothing can be the cause of it selfe, for then it should be both the cause & the effect, both before and after it selfe: therefore all things haue their beginning from one first and supreame cause, which is God. 3. Amongst things created we may obserue a series of causes, and an order in the things themselues; but order is from one

one firſt, and leads vs vnto one firſt, 4. All things, euen things without life, ſenſe, and reaſon, which cannot mooue voluntarily, or intend an end, are directed orderly, vnto an end: therefore there is one wiſe, good, & chiefe directer of all things, which is God. 5. The greatneſſe, perfection, multitude, varietie and concord of things exiſting; the forme, and continual ſuſtentation of the world, doe ſhew that all things doe depend vpon ſome one, wiſe, and perfect good, from whom they haue their being and preſeruation.

2. By Wonders, we vnderſtand viſible and apparant works, extraordinarily wrought, not onely aboue the ordinary courſe of nature, but ſimply aboue the power of nature, either in reſpect of the worke it ſelfe, or the manner of doing; which effects doe conuince, that their is an infinite power that is aboue, and doth ouer rule all things: for euery principall and primary cauſe, is more excellent then the effects thereof.

3. The conſcience doth regiſter, bring to remembrance, and beare witneſſe of the cogitations, words, and actions of all men;

ment: excuse & comfort in wel-doing, against the disgraces, slanders, and persecutions of the world: accuse and terrifie for sinne secretly committed, which neuer did, nor shall come into the knowledge of men: incite to holinesse, and curbe and bridle from Iniquitie, which is a manifest token, and proofe, that there is a supreame Iudge, who hath ginen a Law binding the conscience, doth obserue all our thoughts, deuises, words, and workes, and will call vs to an account, and reckoning.

4. The soule is a spirituall, invisible, and immortall substance, endued with power to vnderstand and will; but the soule and the powers therof, is not of and from it selfe; therefore it must proceede from another cause, which is power, wisdome, and vnderstanding it selfe, and that is God. 2. In the vnderstanding, there are certaine principles whereby it discerneth truth and falsehood, good and euill; this gift man hath not of himselfe, therefore it springs from a supreame and most wise vnderstanding, the principall cause being euer more excellent then the effect. 3. The minde is not satisfied with

the

the knowledge, nor the will with the possession of all things in this world, but still they seeke, and earnestly inst after some higher good: there is therefore a Soueraigne truth, and chiefe good, which being perfectly knowne, and enioyed, will giue contentment. 4. By the power and faculties of the Soule, man is capable of happinesse, or of the chiefe good; but in vaine should he be made capable thereof, if there were not a chiefe good to be possessed and enioyed.

5. By the assaults and suggestions of Sathan we seeke heir is a Deuill, may wee not then certainly conclude that there is a God? 2. Sathan labours by all meanes to extinguish the light of the Gospell, to leade men on in ignorance, error, and prophannesse, and to turne them out of the path of holines: Now why should Satan warre thus against God, his word, and Saints, why should hee seeke Gods dishonour, and mans destruction, if there were not a God, a law, and an euerlasting life.

Q. *How else?*

An. By the consent of nations? nei-

sence [m] of the Church, [n] support and comfort of the godly; but principally by the [o] Scripture, [p] Psal. 16. and 18. 10. [q] Ier. 33. 9. [r] Esay 28.

Expos. 6. All nations in euery age, time and place of the world, haue acknowledged that there was a God. The Gentiles could not endure him who denied diuine power. They adored stockes, stones, brute beasts, & the baseſt creatures, rather then they would haue no God at all. They were zealous and forward in the worship of their Idols; which shewes that though they acknowledged not the true God, yet they knew there is a God to whom diuine worship is due. 7. Such as haue studied to become Atheists, could neuer blot this truth out of their consciences, but the maiestie of God hath affrighted, and his terrours made them afraid.

7. The Deuill with great malice and fury, and vngodly men with all their might, authoritie, malice, and policy haue laboured to finde out, and extirpate all those that call vpon the name of the Lord Iesus; but they haue been miraculously hid, preserued & defended by the

Lord. 2. God hath wonderfull frustrated all the deuices of the wicked enemies of his Church; by the meanes they practised to roote it out, it was encreased. 3. God fought from heauen against the persecutors of his children, and executed vpon them, the fiercenesse of his displeasure, dreadfull iudgements did ouertake many of them, and such horror fell vpon some, that they were forced to leaue their places of honour, and rule, and betake themselues to a solitary and priuate life. 4. The Lord hath armed his children with inuincible courage and fortitude, to endure disgrace, contempt pouerty, death, and the most exquisite torments that hell could inuent, he hath supported them vnder the burthen of an accusing conscience and inwardly refreshed them as it were suddenly with sweete peace and consolation; and by the power, strength and comfort of the holy Ghost, hath enabled them to sing Psalmes in prison, and in the midst of the fire: which courage, strength, and comfort of theirs, doth plainely demonstrate that their is a God, specially if you compare it with that feare, faintnes, and vn-

quietnesse, vexation, and deadnes, which is in other men when they suffer any thing.

Q. What is God?

An. He is [r] a Spirit, having [s] his being of [t] himselfe? Ioh. 4. 24. [s] Exod. 3. 14.

Expos. 9 God is a spirituall, invisible, and immateriall substance, 1 Tim. 1. 17. Luk. 24 39.

10. God is without beginning, Psal. 90. 2. and 93. 2. Isa 43. 12 and 44. 6. and without cause, Apoc. 1. 8. Esa 41. 4 and 43. 10. and 48. 12. and so hee is without composition, infinite Psa. 147. 5. & 145. 3. Exod. 3. 14. eternall Prou. 8. 22. 23. Rom. 16. 26. incomprehensible, Exod. 33. 22. 23. 1. Tim. 6. 16. 1. Kin. 8. 27. Esa. 66. 1. and vnchangeable Iam. 1. 17. Mal. 3. 6

Q. How many Gods be there?

An. Onely [r] one [u] God and [x] three Persons, the Father Sonne, and Holy Ghost, [r] Deut. 6. 4. 1. Cor. 8. 4. 6. [x] Matth. 21. 19. 1. Ioh 5. 7.

Expos. 11. There can be but one Omnipotent, Dan. 4. 35. infinite, eternall, perfect first cause, & directer of all things

mp
Ioh.

things. all things are referred to one firſt, Rom. 11. 35. Apocal. 1. 8. and 4. 11.

12. A perſon generally taken, is one intire ſubſtance, not common to many, endued with life and vnderſtanding, will and power. A perſon in the Godhead, is the Godhead reſtrayned, or diſtinguiſhed by his perſonall propertie, Ioh. 14. 26. and 15. 1. The whole diuine nature being indiuiſible, 1. Cor. 8. 6. is common to all three perſons, Father, Sonne, and Holy Ghoſt, Act. 4. 24. 2. Cor. 1. 1. 3. Iohn. 1. 1. Rom. 9. 5. Heb. 1. 8. Num. 12. 6. 7. with Act. 1. 16. 1. Pet. 1. 11. Heb. 1. 1. Act. 4. 25. with 2. Pet. 1. 21. and therfore whatſoeuer doth abſolutely agree to the diuine nature, or is ſpoken of the diuine nature by relation vnto the Creatures, that doth agree likewiſe to euery perſon in Trinitie, Ioh. 1. 1. Prou. 8. 22. Apoc. 1. 8. Matth. 18. 20. Ioh. 3. 13. Iob. 26. 13. and 33. 4. Ioh 14. 26. Luk. 1. 35. Euery perſon in Trinity, is equall in glory, and eternitie, Ioh 10. 30. Ioh. 17. 5. Phil. 2. 6. Eph. 1. 11. with Ioh. 12. 4. and there is a moſt neere communion and vnion betweene them, by which each one is in the

rest, and with the rest, Ioh. 14.10. 1 r. Ioh. 1.1. and euery one doth possesse, loue, and glorifie each other, Prou. 8.22.30. Ioh. 17.5. working the same things, Ioh. 5.19. But the Godhead considered with the personall property of begetting, is the Father, &c.

Q. What is the propertie of the Father?

An. To be of himselfe, and to [t] beget his Sonne, [t] 1.1. Ioh. 18. and 3.18.

Expos. 13. The diuine nature doth, neither beget, nor is begotten: but the Father doth beget his Sonne by an eternal and necessarie communication of his essence, wholly and indiuisibly to his Son, which yet hee wholly retayneth in himselfe, Ioh. 1.1. Pro. 8.22.23.

Q. What is the propertie of the Sonne?

An. To be [v] begotten of the Father, [v] Ioh. 3.18.

Q. What is the propertie of the Holy Ghost?

An. To proceede from the [vv] Father, and [x] the Sonne, [vv] Ioh. 15.26. [x] Rom. 8.9. Gal. 4.6.

Q. The nature of God is infinite and incomprehensible, how then may we conceiue of him?

An. By

An. By his properties, and by his
z workes. Exod. 34. 6, 7. z Psal. 19. 1. and
8. 1. Iob. 38. 24. &c. and 37. 1. 18.

Expos. A property in God, is that
whereby his diuine nature is knowne in
it selfe, and distinguished from all other.
The properties of God do not really differ
from the diuine essence, nor one of
them from the other; but onely in our
manner of conceiuing; wherefore euery
propertie in God is inseparable and in-
communicable.

Q. What are his properties?

An. He is a most b wise, c b strong, c d
good, d e gracious, e f iust, f g mercifull,
g h perfect, h i, blessed, and i k glorious.
a Rom. 16. 27. b Iob. 12. 13. c Mat. 19. 17.
d Exod. 33. 19. Rom. 5. 8. e Psal. 145. 17.
f Psal. 103. 11. and 145. 8. 9. g Matth. 5.
48. Iob. 35. 7. 8. h Mark. 14. 6. Rom. 9. 5.
1. Tim. 2. 8.

Expos. 1. Wisdome is that, whereby
God by one, Heb. 4. 13. infinite, Psa. 139.
6. and 147. 5. Esa. 40. 28. eternall, Eph. 1.
4. simple, Exod. 3. 14. and vnchangeable
act of his vnderstanding, Esa. 46. 10. doth
know himselfe, Matth. 11. 27. Ioh. 1. 18.
and 7. 29. 1. Cor. 2. 10. 11. and all things.

1 Ioh. 3. 20 Ioh. 16. 20. and 21. 17. and actions clearely, infallibly and distinctly. 1. Chr. 28. 9. 2. Tim. 2. 19. Psal. 56. 8. and 147. 4. Matth. 10. 30. with all their circumstances, 1. Sam. 23. 11. 12. Matth. 15. 21. Mat. 24. 22. Ioh. 7. 30. discerning a most wise reason of them, Eph. 1. 11. Prou. 8. 14.

16. Strength is that, whereby God doth most freely, Psal. 115. 3. and 135. 6. without resistance or wearinesse, whatsoeuer he doth will, Dan. 4. 35. Esa. 40. 28. and can do whatsoeuer he can. will, Mat. 3. 9.

17. Goodnesse is that, whereby God being the cheife good, Mark. 10. 18. sheweth himselfe very good and bountifull to all his creatures, Psal. 86. 5. Gen. 1. 31. Psal. 33. 5. and 36. 6. and 145. 9.

18. Graciousnesse is that, whereby God being truely amiable in himselfe, Psalm. 86. 15. and 111. 5. is freely bountifull vnto his Creatures, Rom. 3. 24. louing and cherishing them tenderly, without any desert of theirs, Psal. 145. 8. and 36. 5. 7. 9. Luk. 1. 30.

19. Iustice is that, whereby God is true in all his sayings, Eccl. 12. 10. Rom.

3. 4.

3.4. and righteous in all his doings, Gen. 18.25. Deut 32.4. Iob. 8 3. and 34.10 & 36.22. Pſal. 92.15. Rom. 9.14. 2. Chron. 19.7. Dan 9.14.

20. Mercy is that, whereby God of his free grace and loue, is ready to ſuccour ſuch as are, Pſalm. 57. 10 and 108. 4 Pſal. 103.4. and 145. 14. or might be in miſerie by the condition of their nature.

21. Prefectneſſe is that, whereby God is neceſſarily all-ſufficient in and of himſelfe, Gen. 17.1. Iob. 22.2. & 35.5.6.7. Pſ. 16.2. and the cauſe of all perfection and goodneſſe in euery thing beſides, Iam. 1. 17. 2. Corin. 3.5. and 4.7. 1. Cor. 8.4. 6. Rom. 11.36.

22. Bleſſedneſſe is that, whereby God fully and eſſentially, knowing and willing that perfect on which is in himſelfe, hath all fulneſſe of delight and contentment, in and of himſelfe, Gen. 17.1. 1. Tim. 6. 15. and 1. 11. and is the cauſe and obiect of the bleſſedneſſe of his creatures, Pſal. 16.11. and 17.15. Ioh. 17.3. 1. Ioh. 1.3.6.

23. Glory in God, is the admirable excellencie of his moſt holy and diuine na-

nature, whereby he infinitely excelleth all creatures, Exod. 33. 18. Psal. 8. 1. Ioh. 12. 24. Rom. 1. 23. Psal. 29. 9. This glory, the Lord doth manifest more obscurely in this life, Num. 12. 8 Exod. 33. 20. 1. Cor. 13. 12. by his Gospel, 2. Cor. 4. 46. and signes of his presence, Exod. 33. 22. Esa. 6. 1. *viz.* some shining brightnesse, Luke 2. 9. Matth. 17. 2. 5. or thicke cloud and darkenesse, Exod. 16. 10. and 24. 16. 1. Kin. 8. 11. & excellent acts beseeming his greatnesse Psalm. 19. 1. Psalm. 29. 9. Exod. 9. 16 Ioh. 2. 11. 2. Thesse. 1. 10. But more clearely it is reuealed in Heauen. Reu. 21. 23. Iohn. 17. 24.

Q. What are his Workes?

An. They are three, Decree, Creation and Prouidence.

Q. What is the decree?

An. That whereby God hath from eternity set downe with himselfe whatsoeuer shall come to passe, Ephes. 1. 11.

Expos. 1. All things with their causes, effects, circumstances, and manner of being, are decreed by God. Act. 2. 23. and 4. 27. 28. Eph. 1. 11. This decree is most wise, Rom. 11. 33. iust, Rom. 9. 13. 14.

14. eternall, Eph. 1.4. 5. 2 Thess. 2.13. Act. 15. 18. 1. Cor. 2.7. necessarie, Psa. 33. 11. Pro. 19. 21. vnchangeable, Heb 6.17. most free, Rom. 9. 18. and cause of all good, Iam. 1.17. but not of any sinne, 1 Ioh. 1.5. The speciall decree of God concerning Angels and men is called predestination, Rom. 8. 30. of the former little is spoken in holy Scripture, of the latter more is reuealed, not vnprofitable to be knowne, It may be defined, the wise, free, iust, eternall, and vnchangeable sentence or decree of God, Eph. 1. 11. determining with himselfe, to create and gouerne man for his speciall glory, *viz.* the praise of his glorious mercy, or great iustice, Rom. 9. 17. 18. Rom. 11. 36. Of this decree there be two parts: Election and Reprobation, 1. Thes. 5. 9. Iude 4. 5. Election is the decree of GOD, of his free loue, grace, and mercy, chusing some men to faith, holines, and eternall life, for the praise of his glorious mercy. 1. Thes. 1. 4. 2. Thes. 2. 13. Eph. 1. 4 5. 6. Rom. 8. 29. 30. The cause which mooued the Lord to elect them who are chosen, was none other but his meere good will and pleasure, Luk. 12. 32. Rom. 11. 5. and

9.11.16. Eph. 1.5. 2. Tim. 1 9. The end, is the manifestation of the riches of his grace and mercy. Rom. 9 23. Eph. 1 6. The sending of Christ, faith, holinesse, and eternall life, are the effects o Gods loue, by which he manifesteth the infinite riches of his grace, Ioh. 3. 16. 1. Ioh. 4. 10. Act 13. 48, Tit. 1. 1. Col. 1. 12. Rom. 6. 23. In the same order, God doth execute this decree in time hee did decree it in his eternall counsell 1. Thess. 5. 9. 2. Thes. 2. 13. Reprobation is the wise iust and absolute decree of God, ordayning to leaue some men vpon themselues, to suffer them to fall, and to inflict vpon them eternall punishment, deserued by their sins, for the praise of his vnspeakeable and great iustice, Rom. 9. 11. 13. 22. Iude. 4. Ier. 6. 30. The cause of this decree is the absolute will and good pleasure of God, Mat. 11 26 Rom. 9. 13. mans sinne is the cause why God will punish, but no occasion why hee did ordaine to passe by, or to punish man, Rom. 9. 18. 20, This decree is iust, because God hath power ouer man, as the potter hath ouer his Clay, to make one vessell to honour, and another vnto dishonour, Rom. 9. 21.

Ier. 18.6. Matt. 20.15. The end hereof is not the condemnation of the creature, but the manifestation of Gods iustice, Rom. 9. 22. Sinne is the effect of Mans free will, and condemnations is an effect of iustice inflicted vpon man for sinne and disobedience, Ioh. 3 18 & 12 37.38. 39.40. 2. Thess. 2.9.10. but the decree of God which is good, is the cause of neither, Ps. 5. 4. A man in this life may be assured of this election, 2. Pet. 1. 10. 1. Thes. 1.4. and eternal hapines Matth. 24.24. Ioh. 10.28.29. Rom. 8.33.34. 2. Tim. 2. 19 but not of his reprobation, for he that is now prophane, may be called hereafter, Matth. 20.4.6.

Q. What is creation?

An. That whereby God made all things [l] of nothing, in [m] sixe dayes. [l] Heb. 11.3. [m] Exod. 20.11.

Expos. 1. The first matter whereof all things were made was not eternall, Gen. 1 1. Pro 8. 22. 23 for then it could not be subiect to alteration, Psalm. 102. 26. 27 neither should God be the fountaine of all goodnes, if any thing had a being and not from him: then the word beginning could not be referred to all things.

But

But it was made simply of nothing in time. Heb. 11. 3. and other corporall things were made of it, Gen. 1. 6. &c. by no lesse power and wisdome then the simple is selfe, Ier. 10. 12. Reu. 4. 11. Iob 38. 4. 5. 6. 7. &c.

Q. *In what forme or manner were all things created?*

A. In most excellent order, and exceeding good, Ier. 10. 12. Gen. 1. 31. &c. Gen. 1. 31.

Q. *For what ende did God make all things?*

A. For the praise of his great power, goodnesse, wisedome, perfection, and freedome, Reu. 4. 11. Pro. 16. 4.

Q. *What is providence?*

A. That whereby God doth preserue and gouerne all things with all their actions, Psalm. 3. 8. Psal. 36. 6. 1. Tim. 4. 10. Prou. 15. 3. Matth. 10. 29. 30. 31.

Expos. 3. God doth conserue all creatures in their kinde. Gen. 7. 10. 13. and 9. 12. 13. Act. 17. 25. 27. and in particular. Deut. 25. 4. 1. Cor. 9. 9. Iob. 28. *vlt.* or 39. 3. Psal. 147. 9. both in respect of their nature, and of their qualities, Psal. 19. 1. 2.

Iob

Iob. 39. 1. 2. &c. Exod. 23. 5. Deut. 22. 4. God gouerneth all creatures according to their seuerall natures, Psalm. 33. 13. 14. 15. & 135. 6. 7. and 104. 14. and 145. 15. Iob. 10. 8. 9. 10. 11. Prou. 20. 24. Psal. 119. 91. with all their actions, Psal. 14. 2. and 33. 13. 14. 18. Eccl. 1. 2. 3. &c. and 8. 6. Gen. 20. 6. and 50. 19. 20. euen those things which are most casuall in respect of vs. Exod. 21. 13. Deut. 19. 5. God in great wisdome and iustice doth suffer man to sinne, Psal. 81. 11. Act. 14. 16. with holding and withdrawing from them his grace, Psalm. 81. 11. 12. Matth. 13. 11. Luk. 10. 21. tying them by outward occasions, Gen. 13. 13. 6. 2. Sam. 11. 2. & 16. 20. 21. 22. Iudg. 20. 21. giuing Satan liberty to tempt them, 2. Sam. 24. 1. 1. Chr. 21. 1. Luk. 22. 31. and carrying them forward, when by their owne fault they are out of the way. Act. 15. 18. Psalm. 105. 25. Rom. 1. 24. 28. 2. Thess. 2. 10. 11. Also he doth limit sin, and determine the sinnefull actions of men, 2. Kin. 19. 28. Gen. 37. 27. 28. Psal. 124. 1. 2. 2. Sam. 17. 24. 1. Sam. 24. 6. 7. & 29. 6. 7. Iob. 1. 6. 12. Gen. 20. 6. both in re-

respect of time, Ioh.7 30. Luke. 22. 53. Matth 24. 22. continuance, Hos.2.6. 7. Act.14.16.& 17. 30.2.Pet.2.9. Apoc. 2. 10 place, Matth 16. 21. and 20. 18.Luk. 13.33. persons. Exec 21. 19.20.21. 22. 23. Iudge.3. 13.and9.23.2.Chro.18.31. 32.Act.9. 25 and 23.11.21.27. Ioh. 18. 8.inward purpose, Exod. 34. 24.manner of sinning, Pro.16.9 and 21.1.and progresse,Gen. 37 15. 25. 28. 1.Sam.23.26 27. and 25.21.Luk.4.24. 30. Act.9. 1.2. 1. Sam. 21. 13. 14. punishe one sinne with another 2.Chr.25. 20. Rom.1. 28.Exod. 7.3 2. Thess.2.9.10.11. and order them to an excellent end, Pro. 21.1. Gen. 50. 20. 21.and 45.7. Iob.1.11.12.22. and 2. 10. Esa. 10.7.

Q. What are the spirituall creatures made, preserued, and gouerned by the Lord?

An. Angels and men. Hebr.2.7. Col. 1.15.

Expos. 1. Angels are finite, Heb. 1.13. 14. Col. 1.16.Mat.4. 11. & 26.53.Psal. 68.17. compleat and immortall Spirits, Matth.22. 30. Luk. 20.39. Heb.1. 7.Psal. 104.4. made after the image of God, Iob 2.1.Psal. 8.5. Luk. 9. 56. Matth. 25.31. Heb.2.7.that they might praise his name

and

and execute his commaundement, Pſal. 103.20. Eſa.6.3. The Angels that abode in the truth, are excellent, Ioh.8.44. Eph. 1.20. and 3.10 for there nature, Eſa 6.2. Dan.9.21.2. Theſſ.1.7. gifts. 2. Sam. 14. 17 Matth.6.10. and 25.31. Luk.15.10. 1.Pet 1.12. 2.Kin.19 35.Eſa.6.2.Matth. 24.36. 1. Cor. 12.1. offices, Dan.7.10. Reu.5.11. and eſtate, Matth.18.10. Angels and men are ſpeciall creatures in reſpect of their natures, gifts, Pſal.8.5. and end why they were created Pſal. 103.20. Pſalm.95.6.

Q. What was the ſtate of man by Creation?

An. Marueilous[e] holy, and [f] happy.

[e] Eccl.7.29. or 31.

Expoſ. 6. The whole man was made conformable to the will of God, free from all impuritie and ſinne, and endued with all perfect righteouſneſſe befitting ſuch a creature.

Q. Why ſay you that man was holy?

An. Becauſe he was created after the [g] Image of God, in [h] knowledge, righteouſneſſe, [i] and true holineſſe, [k] Gen.1. 26. Col. 3.10. Eph.4.23.24.

*Expoſ.*7. The Image or ſimilitude of

God, (for these two are all one, Gen. 1. 26. with Gen. 5. 3. Iam. 3. 9. 1. Cor. 15. 49. Col. 3. 10.) is a liuely resemblance of God, one essence, Gen. 1. 27 Man doth resemble God, not in respect of his body, nor chiefly in respect of the immortall and spirituall substance of the soule, endued with reason and will; but in respect of the graces which God bestowed vpon the soule, Eph. 4 23. 24. Col 3. 10. and yet by reason of the vnion of the soule and body, the whole man is saide to bee made in the image of God, Genes. 9. 6.

8. As God knowes himselfe, Iohn. 8. 55. 1. Cor 2. 10. and all things besides. Ioh. 16. 30. so man did truely, distinctly, perfectly, and effectually know God, Rom. 1. 19, 20. his will, Rom. 2. 15. and workes, Gen. 2. 20. 22. and his own happinesse in God, and his owne present estate, though he was ignorant of the future.

9. As God willeth himselfe as the chiefe good, Esa. 42. 8. and can will nothing but what is good; so mans will was able to choose God, and all good freely, readily, and orderly, and to doe what

was

was required, 1 Chron. 28.6. and 29.9. His affections also were subiect to the rule of perfect reason, duely and with an holy moderation caried vnto that which is good, respecting God or man, Tit. 2. 5. 12. 1. Tim. 3. 2. Matth. 22.37. 38.39. Deut. 6.5.

Q. Wherein did mans happinesse consist?

An. **In the enioying vv of [10] sweete peace and communion with the Lord,** vv Gen. 1. 29.

Expos. 10. God did loue, fauour, and accept of man; and man did behold, reioyce, and rest in the Lord with full delight.

Q. What further priuiledges did man enioy in his estate of innocency?

An. **Hee was placed in [x] paradise, had liberty to eate of [y] euery tree in the Garden, except the Tree of [11] knowledge of good and euill, and was made [z] ruler of all earthly creatures,** [x] Gen. 2. 15 [y] Gen. 2. 16. Gen. 2. 17. [z] Gen. 2. 19. Psal. 8. 6.

Expos. 11. The euent of mans eating, or forbearing that fruit, did giue the name to that tree. If hee had obeyed, he should bee happy, hauing experience of

good: if he did eate thereof he by experience should know what good hee lost thereby, and what miserie hee brought on himselfe.

Q. Where these things bestowed vpon man that he might liue as he list?

An No, but that he might [a] serue the [b] Lord his Maker, who therefore gaue man a law binding [c] him alwaies to perfect obedience, and a speciall commaundement to try him, [b] Rom 4.11. Psal. 95. 6. [c] Rom 2.14.

Expos. 12. God the Creator of man, Psalm. 100. 3. and in that respect his supreame and absolute soueraigne, hauing bestowed so great gifts, and maine liberties vpon man freely, might vpon his own will and pleasure require at the hands of man what obedience soeuer he had, or would inable him to performe, Deut. 11. 31. 32. Ier. 27. 5. and might also inioyne him to manifest his loyaltie and humilitie, by abstayning from some act in it selfe indifferent, for no other reason but because he was so commanded, Dan. 4 3. 35 Psal. 115 2.

Q. What was that speciall commaundement?

An. Of

An Of the tree of [d] knowledge of good and euill, thou shalt not eate, for in the day that thou eatest thereof, thou shalt die the death, [d] Gen. 2 17.

Q. Death we heare was threatned if he did disobey; what promise was made to encourage him to this dutie?

An. The continuance [e] both of [13] himselfe and his [14] posteritie, in that good estate [e] Gen. 2 9.

Expos. 13. The Tree of life seemes to be a signe and seale of the continuance of his happinesse if he had obeyed, Gen. 3. 22. 23. 24. Pro. 3 18. Apoc. 1. 7.

14. All mankinde was created good in Adam, Eccl. 7 31. Rom. 5. 12. 1. Cor. 15. 22. as other creatures were in their kind, Gen. 1. 31. and God did enter into couenant with our first parents, Gen. 2. 17. as they were the roote of all their posterity: so that what they had actually promised to them, wee had promised to vs also in them.

Q. Did man continue in that good estate?

An. No but [15] he [f] fell from God through the enticements of Sathan, [f] 1 Tim. 2. 14.

Expos. 15. Man was created good but

mutable, so that he might fall, Gen. 2. 17. Eccl. 7. 31. and God not being bound to vphold him, Rom. 11. 35. Gen. 17. 1. did suffer him to fall, knowing how to order the same for the setting forth to his glory. Prou. 16. 4. God knew before that man would trangresse, Act. 15. 18. Psal. 139. 2. yet was hee not therfore of forbeare to giue man a most wise, iust, and easie precept, whereby hee would shew forth his Soueraigntie ouer man, 1. Sam. 15. 3. 9.

Q. How did he fall

An. By sinnings wilfully against God, transgressing his lawes Ecc. 7. 20. or 31. Rom. 5. 12. 1 Ioh. 3.

Expos. 16. Sathan was the principall outward cause of the sinne of man, Gen. 3. 1. Ioh. 8. 44. Apoc. 12. 9. who enuying the glory of God, and the saluation of man, did vse the serpent as his instrument to seduce the woman, Gen. 3. 1. 2. Cor. 11. 3. and the helpe of the woman to seduce the man, Gen. 3. 6. The quality of the fruite, by accident was a cause to mooue them to eate thereof, Gen. 3. 6. and the iust and good law of God, forbidding that sinne, may be said to be an occa-

occasion of the sinne, as it did forbid an act in it selfe indifferent, that man could not commit it without sinne; but the principall inward cause of mans fall, was his owne free-will, freely and voluntarily transgressing Gods commandement, which he might and ought to haue obtied, but would not, Gen. 2. 7. 17. & 3. 23. 24. Rom. 5. 19. Eccl. 7. 31.

Q. What was the sinne he did commit?

An. The [h] eating of [17] the forbidden fruit, [h] Gen. 3. 6

Expos. 17. The tree of knowledge, in it selfe was good, Gen. 1. 31. 12. 1. Tim. 4. 4. Gen. 3. 6. but the fruit thereof vnlawfull to be eaten, because God had forbidden it to be eaten, 1. Ioh. 3. 4. Gen. 2. 17. And this sinne of Adam was exceeding great, because it was the breach of so easie a commaundement, Gen. 1. 29. with Gen. 2. 17. that God had giuen for the tryall of his obedience, committed by him that had receiued great fauours from God, Gen. 1. 26. 27. 28. &c. and that in Paradise, Gen. 3. 6. 23. Also it was accompanied with an heape of other sins. infidelitie, idolatrie, vnthankefulnesse to God, and contempt of him, blasphemie

in subscribing to the deuill, murther, &c.

Q. Did all mankinde sinne in Adam?

An. Yes[i], for [ii] wee weare all in his loynes, [i] Rom. 5. 12. 1. Cor. 15 22. Heb. 7. 9. 10.

Expos. 18. Adam was not a priuate person but the common parent of vs all; and as, hee receiued integritie for himselfe and vs, so he lost it for himselfe & vs.

Q. What is the state of all men by reason of Adams fall?

An. They are[k] dead [i] in Sinne, and bondslaues [ii] of Sathan, [k] Eph. 2. 1. 2.

Expos. 19. To be dead in sinne, is to be vtterly depriued of all life of grace, Eph. 5. 18. 10 that wee can moue to nothing of our selues, that is truely acceptable in the sight of God.

20. To be bondslaues of Sathan, is to be vnder the power and dominion of the Deuill, so that wee doe, and cannot but doe his will and commaund, 1. Tim. 2. 25. 26. Act. 26. 18. 2. Cor. 4. 4.

Q. How doth that appeare?

An. In that they are altogether [l] vnable to good and [ii] prone [m] to euill continually, [l] 2 Cor. 3. 5 [m] Gen. 8. 21.

Expos. 21. Euery faculty of Soule, and

and member of body, is defiled with ſin, 1. Theſſ. 5.23. Rom.5 6. The minde is blinde, Ier.10. 14 and 51.17. Matth. 15. 14 Eph.5.8. impotent, Luke.24.25. John 1.5. and 3.9.10. and 8. 43. 1. Cor.2.14. Deut.29.4 vaine, Pro. 14.12 Eph 4.17. 1. Cor.1.21. Eſ.14. 20. fooliſh, Pro. 22. 15. Tit.3.3. Eſ. 29.13. Iob. 11.12. apt to deuiſe euill, Ier. 4.22. The memory is feeble, apt to forget good, Luk. 24. 6. 7. 8. to remember euill, but neither good, nor euill as it ought, Matth. 27.63. with Matth.26.75. Deut.8.10.11.19. Heb.13, 2.2. Pet.3,5 The conſcience is impure, Tit.1.15. Heb. 10.22. benummed, Gen. 42.21.22. Eph.4.19. Gen. 50.15. Heb.9. 14. or turmoyled, Ioh. 8.9. 1 Ioh. 3.20. Dan.5.6 9. Gen 4.4. Act.24. 26. & 2.37. pro.28. 1. Eſ.57.20. 21. Leu.26.36. erroneous and ſuperſtitious, Mar. 10.19 20. Luk. 18. 12. Matth.15. 2.3. Ioh.16.2. or doubting, Rom. 14.23. The will, vnable to chuſe good, 1. Cor. 2. 14. Phil. 2. 13. Matth.6. 10. 2. Tim.2. 26. Roman. 8.8. ſtrong to euill, yea altogether auerſe and rebellious, Matth 23.37. Rom.6 19. Ier. 18.12. and 44.16. 17. The affections vnruly and diſordered, Gal.5.24. Rom. 10.

2.1.

2. 1 King. 22. 8. and 21. 4. Iam 4. 1, 2. 5. The members of the body, are tooles to execute ſinne conceiued, Rom. 6. 13. 19. and 3. 13. Pſal. 52. 4. 2. Pet. 2. 14. and inſtruments to ſtirre vp ſinne in the ſoule, Gen. 3. 6. and 6. 2. 2. Sam. 11. 2. 1. King. 21. 1. 2. Matth. 5. 28. 29. This proneſſe to ſinne is euer preſent, Ier. 7. 9. Gen. 6. 5. euen then when the operations ceaſe. And though a man finde himſelfe leſſe apt to one ſinne, then to another being reſtrained or renued by the Spirit, Gen. 20. 6. Ier. 32. 40. Eph. 3. 16. or by reaſon of ſome other defects, or lets, 2. Kin. 1. 12. 19. 35. 1. King. 13. 4. Hoſ. 2. 7. Iohn. 12. 19. Mar. 11. 32. Act. 5. 26. Matth. 21. 46. Gen 37. 25. 26. 27. and 39. 8. 9. Luk. 4. 30. Ioh. 8. 59. yet corruption cauſeth an aptitude to euery ſinne, if it be not hindered.

Q. What fruits doe proceed from this Originall corruption?

An. Euill [22] thoughts [n], words, [o] and workes, [n] Gen. 6. 5. Col. 1. 21. [o] Gal. 5. 19.

Expoſ. 22 The thoughts and deſires naturally are ignorant, erroneous, vnbeleeuing, deceitfull, vnruly, looſe, will-

full

full, vaine, idle, blockiſh, not ſauouring good, proud, diſdainefull, vncharitable, filthy, &c. and in a word, abhominable, odious. The words and workes, anſwerable to theſe, Pſal. 94. 7. Eſ. 29. 15. Pſal. 10. 4. and 14. 1. Deut. 29. 19. 20. Amos 6. 3. and 9. 10. 1. Cor. 1. 23. Eſ. 5. 19. Pſal. 126. 1. Iob. 21. 14. 15. Ier. 6. 16. Luk. 19. 14. Mal. 3. 14. Pſal. 73. 13. Numb. 20. 10. 11. Pſal. 31: 22. and 116. 11. Matth. 14. 30. Luk. 18. 11. Deut. 15. 9 Pſal. 83. 4. 1. Pet 4. 3. 4. Gen. 38. 15. 16. 2. Sam. 13. 2. Mich. 2. 1. Amos. 8. 5. 1. Sam. 1. 13. 14. and. 17. 28. Matth. 9. 4. Eſ. 14. 13. Zeph. 1. 12. Obad. 3. 5. Reu. 18. 7. Eſ. 65. 5. Ier. 2. 25. Reu. 3. 17. Matth. 9. 18. Pſalm. 30. 6. Luk. 12. 19. Ion. 4. 8. 9. Hoſ. 7. 1. 2. Matt. 24. 37. 38. 39. Ier. 8. 6. 2. Pet. 3. 3. 4. Pſal. 10. 7. Pro. 1. 11.

Q. Are all the actions of naturall men euill continually?

An. Yea: [23] for they [p] faple in many things, & as they come from them they are [q] odious vnto God. [p] Matth. 12. 35. [q] Pro. 28. 9.

Expoſ. 23. A man by nature may doe an act that is good for the ſubſtance thereof, Dan. 4. 27. or 24. Rom. 2. 15. but

but neuer that which is truely and spiritually good; Matth 7. 18. Ier. 13 23. Rom. 2. 10. Prou. 5.8. and 21. 27 for his person is not accepted, Gen. 4. 4. 1.Pet. 2.5. nor sanctified, and so the good acts hee doth, proceeds not from a good roote *viz.* faith, and the spirite of sanctification, 2. Tim. 1.5. neith r is it done in a right manner, Iam. 4. 3. nor to a l wfull end, *viz.* the glory of God, 1. Cor 10. 31. Col. 3. 17 all which are required to the being of a good act.

Q. What punishments are due vnto man by reason of these sinnes?

An. All woe[r] and[24] misery temporall, spirituall, and eternall,[r] Iam. 3. 39. Rom. 6. 23. Gal. 3. 10.

Expos. 24. The least sinne, is a very vile breach of Gods most holy Law, 1 Ioh. 3. 4. Deut. 27. 26. and so an hainous offence aga nst his infinite maiesty, Psal. 51. 4. also of it owne nature it is alwaies ioyned with impenitency, Act. 5. 31. and 17. 30. and therefore doth deserue death, with all miseries accompanying the same.

Q. Which are the temporall?

An. Gods curse vpon the[s] creatures,

on mans body, senses, name, friends, whatsoeuer he takes in hand, and [v] death it selfe. [s] Rom. 8. 20. [t] Deut. 28. 25. 16. &c. [v] Rom. 6. 21.

Q. What are the spirituall miseries?

An. [25] Blindnes [vv] of minde, the [x] spirit of slumber and giddines, [y] horrour of conscience, [z] hardnesse of heart, a reprobate [a] sense, and strong delusions. [vv] Es. 6. 9. [x] Rom. 11. 8. [y] Matth. 27. 34. 35. [z] Ex. 7. 3. [a] Rom. 1. 28. [b]. 2 Thess. 2. 11.

Exp. 25. To be blind in mind, is to be vtterly destitute of the true knowledge of God, and of the life to come, and to be hastening to endles woes, and yet not vnderstand it.

26. The Spirit of slumber, is that which through a vaine perswasion of a mans good and safe estate, lulleth him a sleepe in security. Dut. 29. 19.

27. Horror of conscience, is when the conscience awakened, filleth the soule with deepe doubts, hellish and vnrecouerable desperation and remedil sle feares of euerlasting damnation, Reu. 6. 16. 17.

28. Hardnesse of heart, is a fearefull iudgement of God, whereby the heart is

past

past feeling, and remorse, shut fast vp that neither the Word, nor workes of God can kindly worke vpon it, Es. 48.4. Zach. 7.11.12.

29. A reprobate sense or minde, is a minde destitute of iudgement, and voyd of common reason, taking euil for good, and good for euill, neither fearing God, nor reuerencing Man, regarding neither right nor wrong, Luk. 18.4.

30. Strong delusions, are when men are giuin ouer to take pleasure in beleeuing lies, and idle fances of vaine heads. To these we may adde phrensie, madnes, Deut. 28.28. to begiuen ouer to vile affections, God with-drawing from men his grace, and in his secret but iust and dreadfull iudgement, giuing them ouer to most sordide, and loathsome, vnnaturall, and inordinat lusts, Psalm. 81.12. Gen. 19.5.

Q. Which is the eternall misery?

An.[31] Euerlasting [c] damnation, [c] Rom. 6.23.

Expos. 31. Damnation, which is an euerlasting separation of soule and body, from the comfortable presence of God, Matth. 7.23. Reu. 22.15. and an endu-

ring

ring of easlesse, endles, remediles torture, with the deuil & his Angels, Mat. 24.41. Reu.20.15. Luke. 16.24.25. in the due desert of sinne.

Q. After a man doth know his misery, what must he learne in the next place?

An. The true means [a] how he [d] may escape the foresaid misery, and be [e] restored to happines, [d] Act. 2.37. [e] Act. 16. 30.

Expos. 1. God in iustice passed by the Angels who fell without the enticement of any other, 2. Pet.2.4. Iude. 6. Matth. 25.41. but of his infinite loue, free grace and mercy, Esa.43.25 Ier. 31. 1. Hos. 14. 4 Ioh. 3. 16. Rom. 5. 8.9. Eph. 1. 5.6.1. Ioh.5. 19. hee hath prescribed meanes, whereby man might escape misery, and be restored to happines, Act. 2.37. 38.39. 40.

Q. By what meanes may we escape this misery, and recouer happinesse?

An. Onely [a] by [f] Iesus Christ; [f] Act. 4. 12.

Expos. 2. God in iustice doth hate sinne, Esai. 1.3. Psal. 45.7. and hath denounced death against the transgressors of his Law; Gen.2.17. Deut. 27. 26. Es.

30.

30. 33. Ier. 4. 4. therefore to satisfie his iustice, Col. 1. 20. and make way for mercy, Psam. 145. 9. his infinite wisedome found out a meanes, Gen. 3. 15. euen by Iesus Christ, vpon whom the Father laid this office of Reconciliation, Psal. 40. 6. 7. Heb. 5. 5. Ioh. 3. 17. and 5. 26. 37. which hee willingly vndertooke, Heb. 10. 7. 9. and did faithfully discharge Heb. 10. 5. 6. 7.

Q. What is Iesus Christ?

An. The [3] eternall [g] Sonne of God, who in time became man, for his elect. [g] Gal. 4. 4. 5.

Expos. 3. The Sonne of God by nature became the Sonne of Man that he might make vs the Sonnes of God by adoption, who were by nature the Children of wrath Eph. 2. 3. it being fit that our Reconciliation should bee wrought by the Sonne, Esa. 61. 1. Iohn. 1. 4. Ioh. 5. 36. 37. Col. 1. 16. 17. Heb. 1. 3. Ioh. 5. 17 and 3. 17. and sealed by the holy Ghost, Eph. 1. 13. and 4. 30.

Q. How many things are we to consider in Christ?

An. His [i] person and his [k] office, [i] Col. 2. 9. [k] Heb. 2. 16. 17.

Q. What

Q. What is his perſon?

An. It is [l] God and man [4] vnited together into [m] one perſon, [l] Ioh. 1. 14. Eſ. 7. 14. Rom. 9. 5. [m] 1. Cor. 8. 6

Expoſ. 4. In Chriſt there are two diſtinct natures, Heb. 1. 4. 5. Matth. 18. 20. with 1 Tim. 2. 5. Luk. 1. 35. Matth. 18. 20. Reu. 1. 8. Heb. 1. 11. 12. Iohn. 16. 30. Phil. 2. 6. Ioh. 1. 3. and 5. 17. Math. 8. 13. with Luk. 2. 43. Matth. 24. 36. and 37. 4. 6. Ioh. 4. 6. and 11. 35. and 14. 28. Eph. 4. 10. inſeparably vnited 1 Pet. 3. 18. Ioh. 10. 18. Heb. 9. 14. not confounded, Rom. 1. 3. 4. and 9. 5. Ioh. 16. 30. with Luk. 2. 52. Mar. 13. 32. and yet there is but one Chriſt, not many Chriſt, 1. Cor. 8. 6. 1. Tim. 2. 5. for the Godhead did aſſume the humane nature to it ſelfe, Phil. 2. 7. Heb. 2. 16. 10 but the manhood ſubſiſteth in the Godhead, Matth. 3. 17. and 17. 5. and they are ſo inſeparably vnited, that the ſelfe-ſame perſon which is God, is alſo man, Ioh. 3. 13. Eph. 4. 10

Q. Being God before all time, how could he be made man?

An. He was [n] conceyued [5] by the holy Ghoſt, borne of the virgin Marie, according [o] to the Prophets, [n] Luk. 1. 35.

o Gen. 3. 15. Esa. 7. 14. and 11. 1.

Expos. 5. Christs conception is the miraculous and supernaturall forming of his humane nature in the wombe of the Virgin Marie, Esa. 7. 14. Gen. 42. 10. Luke. 1. 35. by the power of the holy Ghost, Mat. 1. 18. 20. who did perfectly sanctifie it in the very first moment of conception, Luke. 1. 35.

Q. Why was Christ conceiued by the holy Ghost?

An. That he might be p pure without sinne, wherewith all are q stained who are conceiued after the ordinary manner.

p Luke. 1. 35. q Ioh. 3. 6.

Q. Why was he God?

An. That he might beare the weight of Gods wrath without sinking vnder it, ouercome death, be the Head r of the Church, repaire his Image in vs, conquer the enemies of our saluation, and defend vs against them.

Expos. 6. The dignitie of being Head of the Church is so great that it cannot agree to any meere man, Eph. 1. 21. Phil. 2. 9. 10. 11. Heb. 1. 6. also the offices of the head are to giue the power of life, feeling, and mouing, to the body, Ioh. 1. 4.

1. Rom. 8. 2. and to direct by his power, the inward and outward functions of the body, Eph. 5. 23. 24. which benefits he that is man onely cannot beſtow vpon the Church.

Q. Why was he man?

An. That he might [7] ſuffer [r] death for vs, ſanctifie [ſ] our [8] nature, and we might haue [t] acceſſe with boldnes to the throne of grace. [r] Heb. 2. 14. [ſ] Heb. 6. 11. [t] Heb. 4. 15. 16.

Expoſ. 7. The Diuine nature could not ſuffer, Iam. 1. 17. Mal. 3. 6 Rom. 9. 5. and without ſhedding of bloud there could be no remiſſion of ſinns, Heb. 9. 22. Chriſt therefore tooke our nature that he might ſuffer death, Phil. 2. 7. ſpecially it being no wayes meete that one hauing no ſpecial communion with another ſhould endure puniſhment for anothers fault, Heb. 2. 16. 17.

8. Fulneſſe of all graces aboue meaſure, were poured into the humane nature of Chriſt our Sauiour, Mat, 3. 16. Ioh. 1. 16. and. 3. 34. Col. 2. 9. and 1. 19. & we being vnited to him, and hauing communion with him, do receiue in meaſure of his fulnes, Eph. 4. 7. 16.

Q. What is his office?

An. To be v Mediator, 9 to reconcile God and Man, v 1 Tim. 2. 5.

Expos. 9. A Mediatour, or an Aduocate, is a third person, that takes vpon him to agree and reconcile two that bee at variance, as Christ being both God and man, did set at one God and man, Eph. 1. 10. Col. 1. 20. 1. Ioh. 2. 1. who before were separated by sinne Esa. 59. 2. Ier. 5. 25. Christ is our Mediatour both as God and man, Ioh. 1. 29 34 & 3. 14. 16. Rom. 5. 8. 1. Iob. 1. 7. Phil. 2. 6. for in the worke of our redemption, he performed many diuine workes, Heb. 2. 14. Ioh. 10. 18. as Mediatour, hee is the King and Head of his Church, Luk. 1. 33. Ioh. 3. 35. Act. 2. 36. Phil. 2. 9. 10. 11. Matth. 28. 18. Heb. 1. 6. and 2. 7. and the speciall offices of Christ our Mediatour, doe necessarily requier, that the diuine and humane nature ioyntly doe concure in the execution of them; Iohn, 1. 18. Matth 11. 27. Ioh. 3. 12. 13. 2. Cor. 5. 18. 19. 20. Rom. 5. 10. 11. Heb. 9. 14. and 7. 25. This office is peculiar to Christ, Ioh. 14. 6. 1. Tim. 2. 5. 6. Heb. 7. 24. and neither in whole nor part can be transferred to any other, Act. 4. 10.

4.10,11.12 Heb.4.14.Ioh.11.42. 1.Ioh. 2.1.Heb.7.25.Eph.3.12. Heb.2.14.15. Act.10.42.43, and 17.31. In the decree of God, Christ was a Mediatour from eternitie, Eph.1.5.9. In the vertue and efficacy of his mediation, hee was giuen to be Mediatour as soone as necessitie required, Reu.13.8. Gen.3.15. In the fulnesse of time hee was manifest in the flesh, Gal.4.4.5.

Q. How did he that?

An. By his [vv] fulfilling [t] the law, and by his [tt] [x] sufferings, [vv] Matth.3.15. [x] Heb.9.15. Rom.5.10.13.

Expos. 10. It became him who was our faithfull high Priest to fulfil all righteousnesse.

11. The iustice of God must be satisfied, and the debt of sinne must be paied, before God who is true, iuit, and vnchangeable, could be pleased with vs, 1.Ioh.2.2. Heb.9.14.15.1.Pet.1.18.19. Reu.1.5

Q. What vnderstand you by his sufferings?

An. His voluntary [y] humiliation both in [z] [tt] soule and body, his [a] crucifying [bb] [s] death, burial, and abiding [c] vnder

the dominion of death for a time.[y] Phil. 2.5. 6.7. 8.[z] Esa 53: 10. Matth. 26. 38. Heb. 9.14.[a] Luk. 23.33.[b] 1. Cor. 15.3.4. [c] Act. 2.27.

Expos. 12. Christ in his incarnation did assume our whole nature, Luke 2. 40. 52. Heb. 2.6. Luk. 23.46. 1. Tim. 2.5. Luk. 19.10 Matth. 26. 38. Mark. 14. 34. Mat. 27.16 Ioh. 19.30 Heb. 10. 5. Matth. 26. 12. Heb. 2. 17. that by offering it vp a sacrifice for sinne, hee might redeeme vs, Heb. 8.1,2,3. Heb. 9. 14. and 13.10.11. 12. In our nature he became our suretie, Iob. 19. 25. Heb. 7. 22. therefore he suffered properly in soule as well as in body, Matth. 27.46. Gal. 3. 13. Heb. 2.9.10.14. which is set forth in the Lords Supper, 1. Cor. 11. 25. and was signified by the sacrifices in the law, Hebr. 9. 19. 20. 21. 22.

13. The death of Christ was the separation of the soule and body, Matth. 27. 53. Luk. 23.46. though they both continued still vnited to the Godhead, Mat. 1. 23. Ioh. 1. 14. 1. Pet. 3. 18. 1. Cor. 2.8. It was necessary that Christ should die, that he might satisfie Gods iustice Heb. 9. 22. abolish and kill sinne, Mat. 26. 28. Rom. 5. 10.

5.10. Rom. 8. 3. Rom. 6. 10 11. 1. Ioh. 3. 8. deſtroy death, and him that had the power of death, that is, the Deuill Heb. 2. 14. 2. Tim. 1. 10. Ioh. 12. 31. Heb. 13. 14. deliuer vs from the feare of both, Heb. 2. 14. Luk. 1. 74 confirme the Teſtament or couenant of grace, which hee made with vs, Heb. 9. 16. 17. and 13. 20. Zach. 9. 11. and obtaine for vs the ſpirit of grace, Act. 2. 33. Gal. 3. 14. and 4. 4. 5. Betwixt the death & ſufferings of Chriſt and of the Martyrs, wee may obſerue theſe differences: 1. Chriſt his paſſion was an accurſed puniſhment, Gal. 3. 13. the ſufferings of the Martyrs and holy men, are onely chaſtiſements or trials. 2. Chriſts paſſion was a meritorious ſacrifice, Heb. 9. 14 the paſſions of the Martyrs are of no value to merit any thing Rom. 8. 18. 3. As the ſinnes of the elect were laid vpon Chriſt, Leuit. 16. 21. Eſa. 53. 11. Heb. 9. 28 ſo was the puniſhment of their ſinne for ſubſtance and kinde, though not for circumſtance of place or continuance, Heb. 4. 15. and therefore he ſuffered both in ſoule & body the wrath of God which was due vnto vs for ſinne though he ſuffered not euery particular

punishment of sinne, which euery particular sinner, meeteth withall, Rom. 5. 19. Heb. 10. 14. But the Martyrs were not forsaken, though they were not deliuered out of the hands of the persecutors, 4. Christ was in himselfe pure and innocent, but hee suffered for our sinnes, 2. Cor. 5. 21. the Martyrs were not free from sinne, neither did they suffer for the expiation of sinne.

14. Vntill the third day death had power and dominion ouer Christ, for so long death kept a sunder soule and body Luke. 24. 7. Matth. 17. 23. Act. 10. 40.

Q. Did Christ alwayes abide vnder the power and dominion of death?

An. No, for the power of death being [y] subdued, the third [z] day hee [14] rose againe, [a] ascended into heauen, and sitteth [15] at the right hand of the Father, [y] Act. 2. 31. [z] 1. Cor. 15. 4. [a] Mark. 16. 19.

Expos. 14. The resurrection of Christ is the first degree of his exaltation, wherin his soule being ioyned to the same flesh that dyed, hee was raised vp to life, 1 Cor. 15. 4. It was necessary that he should rise againe, in regard of the excellency

of

of his perſon, Act, 2.24. The couenant which he had made with the Father, Pſa. 2.6.7. Eſ. 53.10. the dignity of his high office of eternall mediation, Pſal. 110.6. 7. Rom. 1.25. and that the truth of thoſe things which were fore-told concerning the glory of the Meſſias might be fulfilled. Chriſt by his diuine power roſe againe from the dead, Rom. 14. 1 Pet. 3. 18. 1. Tim. 3. 16. Ioh. 5. 21. and 10. 17, 18. Act. 2. 24. & 3. 15. Eph. 1. 17. 20. Rom. 8. 11. not as a priuate, but as a publique perſon, Rom. 5. 14. 19. 1. Cor. 15. 45. Heb. 10. 14. 1. Pet. 2. 20. 21. thereby ſhewing that his ſatisfaction is fully abſolute, Rom. 4. 25. and 6. 9. 10. The end of his reſurrection was, that he might prepare himſelfe to the performance of the glorious functions of a Mediator, and ſhew himſelfe to bee the conquerour of death, and the Lord of quicke and dead, Rom. 14. 9. Act. 17. 31.

15. To ſit at the right hand, is a manner of ſpeech borrowed from earthly Princes, who vſe to ſet at their right hand ſuch as they ſubſtitute to rule vnder them in their names, 1. King. 2. 19. And hereby is clearely noted that excellent

lent glory, power, and dominion of Christ, receiued of the Father, whereby he doth execute his Kingly, Priestly, and Propheticall office in glory, Matth. 28. 18. Ioh. 17. 2. Phi. 2. 9. 10. Psal. 110. 1.

Q. What are the speciall parts of Christs Mediatorship?

An. He [16] is a [b] Prophet, [c] Priest, and [d] King, [b] Act. 3. 22. [c] Heb. 2. 17. [d] Psal. 110. 1.

Expos. 16. In the time of the law, Prophets Priests, and Kings were annointed. 1. Reg. 19. 16. Ex 28 41. 1. Sam 16. 13. who were types of Christ, truely annointed our Prophet, Priest and King. Also our Mediator was to obtaine and purchase for vs full redemption, and to bestow vpon vs righteousnesse and eternall life obtained, and to shew vnto vs the way of saluation, which doe necessarily require this threefold office of Christ.

Q. Why was Christ a Prophet?

An. To [c] reueale [17] vnto vs the way to euerlasting life, [c] Luke. 4. 18. 19.

Expos. 17. Before his comming in the flesh, our Sauiour Christ made knowne the will of God to the Patriarks and Prophets,

phets, either immediatly, 2. Pet 1.21. 2. Sam. 23. 2. Gen. 3. 9. 10. 11. or by the miniſterie of Angels, Gen. 31. 11. Iudg. 6 12. 2. Kings. 1. 3. and by the patriarkes and Prophets, he informed the Church of the old-Teſtament in all points neceſſarie to ſaluation. 2. Pet. 2. 5. 1. Pet. 3. 19. Iude 14. Luk. 1. 70 Eph. 2. 30. 1. Pet. 1. 11. In the fulneſſe of time taking vpon him our nature, being after a moſt excellent manner ſanctified by the Spirit, Luk. 1. 35. Dan. 9. 24. furniſhed with all gifts neceſſary, Matth. 3. 16 17. Ioh. 3. 34. Pſal. 45. 8. Eſa. 11. 2. Ioh. 1. 18. and 3. 32. and called of the Father to this office, Luke. 3. 21. 22. Matth. 3. 16. 17. Math. 17. 5. hee did in his owne perſon preach vnto the Iewes about the ſpace of three yeeres and a half, Act. 1. 1. Luk. 21. 37. Heb. 1. 1. Dan. 9. 27. not altogether paſſing by the Samaritans and Caananits, Ioh. 4. 40. Matth. 15. 22 With admirable wiſedom, Mar. 6. 2. Math. 21. 23. 27. and 22. 46. ardent zeale, Ioh. 2. 14. 17. Ioh. 4. 34. excellent grace, Pſal. 45. 2. 3 Matth. 7. 29. Luk. 4. 22. and 11. 27. ſingular meekenes, Matth. 11. 29. and authority vnvſuall, Matth. 7. 29. Matth. 5. 21. 22. nor reſpe-

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cting any mans perſon, Matth. 21.42.43. Mar. 12. 14. hee interpreted the Law, Math. 5. 21. 22. &c. and 19. 4. 5. reproued the corruptions of the Scribes and Phariſes. Ioh. 2. 16. Matth. 23. 13. foretold ſome things that were to come, Matth. 10. 21. Luke. 19. 43. 44. Matth. 24. 3. &c. and taught the Goſpell, or the laſt will of God concerning the ſaluation of Man, Eſa. 61. 1. 2. Luke 4. 18. illuſtrating his doctrine for the moſt part, by parables and ſimilitudes, as the people were able to beare it, Matth. 13. 3. Mar. 4. 33. and confirming that which he taught, by the Scriptures of the old Teſtament, Ioh. 5. 46. Matth. 22. 32. Luk. 24. 26. 27. 44. 45. and holineſſe of life exactly anſwearing to his Doctrine, with diuers ſignes of all kindes, Ioh. 2. 2. and 5. 36. Ioh. 6. 61. 62. & 2. 25. Matth. 9. 4. Ioh. 9. 6. and 11. 43. 45. and that moſt cruell and bitter death which for the truth of God he did voluntarily vndergoe, 1. Tim. 6. 13. After his aſcention our Sauiour taught his Church by his Apoſtles and Miniſters, Eph. 4. 11. 12. Act. 10. 41. 42. The Apoſtles being fully and perfectly inſtructed by Chriſt himſelfe in thoſe things which

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concerne the Kingdome of God, Act. 1. 3. Iohn 15. 15. and 17. 8. and extraordinarily furniſhed with gifts, and infallibly aſſiſted by the Spirite; Act. 2. 3. 4. Ioh. 14. 26. and 16. 13. were ſent forth to preach the whole counſell of God, ſo farre as concerns man, and the meanes of his ſaluation, Act. 20. 27. Matth. 28. 20. 1. Cor. 2. 9. 10. 11. 1. Ioh. 1. 3. Rom. 1. 16. vnto all nations, Matth. 28. 18. 19. Mar. 16. 15. There doctrine they confirmed both by the Prophets of the old teſtament, Act. 26. 22 and 28. 23. 2. Pet. 1. 18. 19. and by diuers ſignes and wonders which God wrought by them, Heb. 2. 3. 4. Mar. 16. 20. In the dayes alſo, and ſince the death of the Apoſtles, our Sauiour doth execute his propheticall office by his ordinary Miniſters, whom hee hath commaunded vs to heare, ſo long as they preach according to the Scriptures, Eph. 4. 11. 12. Luk. 10. 16. ſo that Chriſt is the Author of the Doctrine which hee taught, Miniſters, are the Inſtruments of Chriſt, to teach, not their owne. but his Doctrine, 2 Cor. 5. 20. Iob. 33. 23. The fruite of this office is the reſtoring of knowledge decayed in

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the first fall of man, and the manifestation of diuine mysteries vnknowne to the world, Rom. 16.25. 26. Eph. 3.9. Col. 1. 26.27.

Q. Why was Christ a 18 Priest?

An. To [f] purchase for vs righteousnes and life eternall [f] Heb. 5.9.

Expos. 18. Christ is our high Priest, not after the order of *Aaron*, but after the order of Melchisedec. Psal. 110. 4. *Aaron* was of the tribe of Leui, Heb. 7.5. his stocke and linage was knowne, Exo. 6. 16.18.20 hee was compassed with infirmities, mortall, a sinner, and had need to offer for himselfe, and for his owne sinners, Heb. 7. 28. and 5. 2.3.4. and. 9.7. but Christ was of the tribe of Iudah, Heb. 7. 14. without Father touching his humanity, without mother touching his Dietie, Heb. 7.3. immortall and continuing for euer, holy, harmelesse, vndefiled, who had no need to offer for himselfe, but offered himselfe for the people onely, Heb. 7.25.26.27. Materiall oyle was poured vpon *Aaron* at his consecration; Leu. 8. 12. but Christ was anointed with the holy Ghost, Act. 10. 38. *Aaron* was instituted without an oath, but Christ

with

with an oath, Heb. 7. 20. 21. 28. Pſal 110. 4. The Prieſthood of *Aaron* was typicall Heb. 10. 2. 3. not auailable to take away ſinne, Heb. 9. 14. 15. but the Prieſthood of Chriſt is true and reall, containing the very Image and body of things themſelues; perfect to aboliſh ſinne, and to obtaine eternall redemption, Heb. 10. 1. 5. 11. Heb. 9. 12. 14. The Leuiticall Prieſt-hood was to bee abrogated, Heb. 8. 13. but Chriſt Prieſt hood is to continue for euer; Heb. 7. 24. *Aaron* died and had ſucceſſors, Heb. 7. 23. but Chriſt ſucceeded none, hath no ſucceſſors, but is our onely and vnchangeable high Prieſt for euer Heb. 7. 3. *Aaron* and his ſucceſſors, offered the bodies and the bloud of beaſts, Heb. 9. 13. 14. but Chriſt himſelfe is both the Prieſt and ſacrifice, Eph. 5. 25. Heb. 9. 26. and 10. 10. They offered oftentimes one manner of ſacrifice, but Chriſt hath offered himſelfe once for all, Heb. 7. 27. and 9. 25. 26. and 10. 12. 14. 1. Pet. 3. 18. *Aaron* and his ſucceſſors entred into the Tabernacle made with hands, Heb. 8. 5. and 9. 6. but Chriſt is entred into the very heauens, Heb. 9. 11. 24. and 4. 14. *Aaron* and his ſucceſſors

were

were Priests onely, but Christ is both King and Priest, Heb. 7.1. 2. *Aaron* and his successours were but Ministers, but Christ is the author of saluation, Heb. 5. 9. all which doe shew the absoluteneſſe, perfection, and excellencie of Christ his Priesthood.

Q. What are the functions of his Priestly office?

An. Offering 1° vp's himselfe a sacrifice once for all, and 2° making request for vs, Heb. 5.1. and 9.26. and 7.25.

Expos. 19. Christ thorough the eternall Spirit, Heb. 9.14. offered vp his soule and body, as a sweete smelling sacrifice to the Father, Eph. 5.2. once for all, Heb. 10. 12. whereby hee was consecrated, and did enter into Heauen, presenting himselfe before the Father for vs, Heb. 9.24. and 10.20.

20. Christs intercession is his most gratious will, feruently and vnmoueably desiring, that all his members for the perptuall vertue of his sacrifice, may bee accepted of the Father, Rom. 8. 34. This is both vniuersall and particular heauenly and glorious, euer effectuall, no way reciprocall, and rendered onely for the

vertue

vertue of his sacrifice.

Q. Why was Christ a 3. King?

An. To [g] bridle [h] and subdue all his enemies, but [i] to [2] gather and [k] gouerne [3] his elect and chosen. [h] Psalm. 110 1. Col. 2. 24. 1. Cor. 15. 28. 1 Ioh. 10. 16. Hag. 2. 7 [k] Ezek. 34 23. 24.

Exp. 20. The Kingly office of Christ is his spirituall, eternall, and absolute dominion, Luk. 17. 20. Ioh 18. 36. Dan. 2. 44 and 7. 14 Heb. 1. 8. Reu. 3. 7. whereby being appointed of the Father, Psal. 5. 6. 7. and 45. 7. Psal. 110. 2. Matth. 11. 27. Act. 2. 33. Lord of all things in heauen and earth, Heb. 2. 7. 8. and peculiarly King and Head of his Church, Eph. 1. 21. 22. he doth confound and destroy all his enemies, but doth gather and gouern his elect; Hos. 1. 7. Esa. 33. 22. by his word and spirit, for their saluation and the glory of God. Esa. 32. 15. and 59. 21. 1 Thess. 1. 5.

21. The enemies of Christ are Sathan and all his Angels, with all their workes, to wit, sinne and death, Gen. 3. 15. Eph. 2. 2. 2. Cor. 4. 4. 2. Cor. 6. 15. to which wee must adde all wicked men, who bee the instruments of Sathan, Ioh. 8. 44.

Ioh. 3. 8. amongst whom the Antichrist of Rome is chiefe, 2. Thess. 2. 3. These enemies Christ hath already ouercome in his owne person Eph. 4 8. Col. 2. 14. Ioh. 12. 31. he doth daily bridle and represse by his wisedome, power, word, and spirit Luk. 10. 18. 19. Luk. 2. 34. Reu. 12. 5. and 2. 27. 2. Cor. 10. 4. 5. and he will perfectly subdue at the day of iudgement, 1. Cor. 15. 25. adiudging the deuill, and all his partakers to eternall condemnation, Mat. 25. 46. and vtterly abolishing sinne and death 1. Cor. 15. 26. Further is to be noted, that Christ, as Mediatour in the execution of his Kingly office, doth outwardly call some wicked and vngodly men, Mat. 22. 1. 14. and 20. 16. prescribe a law how they ought to walke, Iam. 4. 12. bestowe many good things vppon them both spirituall and temporall, though not such as accompany saluation, Heb. 6. 4. 5. Mat. 13. 19. 20. 21. Luke 8. 13. 14. Iob. 22. 18. and inflict diuers punishments vpon them, in this life and the life to come, for their sinne and disobedience, Matth. 13. 12 and 25. 28. Es. 6. 10. 2. Thess. 2. 10. 11. Luk. 16. 23.

22. Christ doth not onely by his word

call

call his elect to faith, repentance, and the participation of the Couenant of grace, Mark. 1. 14. 15. Matth. 11. 28 but hee doth alſo effectually moue them by his Spirit to repent and beleeue, Pſal. 110. 3. 2. Theſſ. 2. 13. 14. Eph. 3. 16. 17.

23. The functions of Chriſts Kingly office, appertaining to the gouernment of his elect, are firſt the preſcription of lawes, according to which his ſubiects ought to beleeue and liue; which ſtands not onely in appointing the faithfull by the miniſterie of his word to liue godly, iuſtly, and ſoberly; but alſo in writing his Law in their hearts by his holy Spirit, and inabling them by the ſame Spirit, to doe in ſome meaſure what hee requireth, Tit. 2. 11. 12. Ier. 31. 33. Ezech. 36. 27. Ioh. 1. 16. 2. The communication and beſtowing of all good things vp, on them appertaining to this or a better life, ſo farre as hee knowes it needfull or profitable: vnder which we are to comprehend the remooving of things hurtfull and the defending of his ſubiects againſt them, Pſa. 68. 18. Iam. 1. 16. 17. Pſ. 23. 1. 2. 3. 1. Cor. 12. 8. 9. 10. 11. Eph. 1. 7. Act. 26. 18. Matth. 9. 6. Gal. 4. 4. 5. Rom.

8. 15. 16. 2. Cor. 12. 9. Phil. 4. 13. Luke 22. 32. Ioh. 17. 11. 12. 22. 23. 1. Ioh. 4. 4. Gen. 9. 26. 27. Psal. 81. 12. 14. Act. 4. 16. and 5. 13. Psal. 34. 9. 10. Tit. 1. 15. Rom. 14. 14. 15. Esa. 27. 7. Ier. 46. 28. 3. The receiuing of his elect vnto himselfe, and the giuing of eternall life vnto them, hauing pronounced sentence on their side, Matth. 25. 46.

Q. What benefits doe wee receiue by the death and resurrection of Christ?

A. We are redeemed from the [24] guilt, [l] punishment [25], and power [m] of sinne, & shall be raised vp at the last day, [l] Col. 1. 14. [m] Luke 1. 74. Tit. 2. 14. 1. Cor. 15. 13.

Expos. 24: Christ hath paid our debts, and answered whatsoeuer the Law did require at our hands, 1. Pet. 2. 21. 24 and laid downe his life, according to the will of his Father, Ioh. 10. 15. so that the law hath nothing against vs, Col. 2. 44. Christs death must needes be acceptable, Eph. 5. 2. and consequently wee are not bound ouer to punishment.

25. Punishment is inflicted because of sinne, Iob 14. 8. Prou. 22. 8. and 28. 18. Hos. 10. 13. and 14. 1. being freed from sinne,

ſinne, wee are not liable to iudgement, 2. Sam. 12. 13. Ier 4. 14. Ezeck. 18. 32. It. ſtands not with the iuſtice of God, being once fully ſatisfied, to require a ſecond paiment at our hands. Gen. 18. 25. Matth. 3 17. neither will it ſtands with his glorious mercy the honour of Chriſt who is a perfect Redeemer. Tit. 2. 14. the price of his bloo 1. Cor. 6. 2 1. nor with our faith in praying for full pardon of all our debts, Matth. 6. 12. or our peace with God, Rom. 5. 1. nor yet with right reaſon that the guilt of ſinne ſhould be remooued, and yet pnniſhment for ſin inflicted.

Q. How are we redeemed from the guilt and puniſhemnt of ſinne?

A. God the Father accepting the death of Chriſt, as a full [n] ranſome and ſatisfaction to his iuſtice, doth freely diſcharge and acquite vs from al our ſinnes

[n] Rom. 3. 24 25. Col. 1. 14.

Q. How are wee redeemed from the power and tyranny of ſinne?

A. Chriſt by [26] his [o] death killeth ſin in vs, and by his [27] reſurrection doth quicken vs to newneſſe of life. [o] Rom. 6. 3. 4.

Expos. 26. Christ by his death did conquer sinne; and the old man in vs is truely said to be crucified, dead, and buried, in and with the body of Christ wee being ingrafted into the similitude of his death, Col. 2. 12. 30.

27. Hauing communion with Christ in this life, we are raised vp to a spirituall life, Rom. 8. 11. and haue our conuersation in heauen, Phil. 3. 20. But this life is onely begun here, and groweth by degrees, being perfected in heauen.

Q. What are the benefits of Christs ascention?

A. The leading [p] of captiuitie captiue, the giuing of gifts vnto men, the powring [q] his spirit vpon his people, and preparing [r] a place for them, [p] Eph. 4. 8. 11. [q] Act. 2. 16. 17. [r] Ioh. 14. 3.

Q. What are the benefits of his intercession?

A. The persons of the faithfull do alwaies remaine iust and their works [s] acceptable in the sight of God; hereby also they are defended against the accusations of al their enemies [t] 1. Pet. 2. 5. Gen. 4. 4. Exod. 28. 38.

Q. How wil the knowledge of these things

worke

worke in the heart of him whom God will ſaue?

A. It brings him to a ſerious [t] conſideration of his owne eſtate, to [v] griefe for ſinne, and the feare of Gods diſpleaſure, whereby [vv] the heart is [ww] broken and humbled. [t] Ier. 8. 6. 7. Luke 15. 17. [v] Act. 2. 37. [vv] Act. 9. 6.

Expoſ. 28. The heart is broken and humbled, when it is caſt downe with the ſight of ſinne, Pſal. 51. 17. bruiſed with the weight of Gods wrath, and melted away for feare, Pſal 119. 130. 1. King. 22. 19. knowing that God hath aduantage againſt him, and that he is worthy to be condemned.

Q. What elſe will this knowledge worke?

A. It will bring [x] a man [y] to confeſſe his ſinne, highly to [y] prize Chriſt, and hunger [z] after him, vntill he obtaine his deſire. [x] Luk. 15. 18. [y] Matth. 13. 44. [z] Eſa. 55. 1. Ioh. 7. 37.

Expoſ. 29. Hee will acknowledge his ſinnes to God as particularly as hee can, 1. Tim. 1. 13. and with ſighes and groanes, for pardon and forgiueneſſe, Rom. 8. 26.

30. Hunger after Chriſt muſt be fer-

uent as a thirstie man longeth for drink, and continuall neuer giuing ouer till the desire be obtained. With this desire there is alwaes ioyned an high prizing of Christ,& an aduised willingnes to forgoe all things for Christs sake, Phil.1. 22. 23. with 3.7.8.

Q. How we are made partakers of Christ with all his benefits?

A. By[1] faith [2] alone, [2].Ioh 3.16. and 1. 12. Act. 13.39.

Expos. 1. By faith alone we are ingrafted into Christ, Rom. 11.20. receiue him Ioh. 6. 56. haue communion with him, Reu.3. 20. and so are made partakers of all his benefits, Ioh.3. 36. also faith is the condition of the couenant of grace. Act. 16.31. Ioh. 20. 31. 18. Mar. 16. 17. Ioh. 20. 31. Rom. 4. 3. 5.

Q. What is faith?

A. A [a] resting [b] vpon Christ alone for saluation, [b] Psal. 2. 12. Act. 16. 31.

Expos. 2. Bare assenting to the truth of Gods promises, vpon the credit of the reuealer is no true and iustifying faith, Matth. 21. 32. Ioh. 2. 23. Luk. 24. 25. Luk. 8. 12. but when the poore soule doth cast it selfe vpon the free promise of God

made

made in Ieſus Chriſt, for pardon of ſin, is doth truely beleeue Act. 9. 42. Ioh. 14. 1. Ioh 5. 24. with Rom. 4. 5. Ei. 28. 16. with Rom 9 33. Act. 18.8. with Rom. 10 10. 11. This faith is certaine, Mat. 16. 18. though mixed with many doubtings Luk. 1. 18. and 17. 5. Mar. 9 24. and continuall, Luk. 2. 3. 32. thought often ſhaken, Luk. 24. 21 A full perſwaſion ſeemes rather an effect of a ſtrong faith, Rom. 4. 21 then the nature of true faith, Ioy is a fruit of faith, 1. Pet. 1. 8. Act. 8. 6. 7. 8 Rom. 5. 4. but not an inſeparable companion thereof; a man may haue true faith, and feele little or no comfort, Pſal. 22. 1. and 31. 10. and 77. 2.

Q. What is the ground of faith?

An. **The free promiſes of [c] God made in Chriſt, concerning the forgiuenes of ſinnes and eternall righteouſnes.** [c] Rom. 4. 18. Heb. 11. 1.

Expoſ. 3. Temporall bleſſings, Eccl. 9. 12. ciuill vertues, Luk. 18. 12. 13. 14. a generall notice that Chriſt will ſaue the elect, Matth. 13. 20. 21. ſenſe, reaſon, experience, feeling, Pſal 10. 1. and 51. 12. are not the grounds of faith, but only the promiſes, which God of his grace

hath

hath made vnto vs in Christ which ought to be receiued, becauſe God that cannot lie hath ſpoken them, Tit. 1. 2. 2. Tim. 2. 13.

Q. How is faith wrought in vs?

A. Inwardly by [d] the [4] ſpirit, as the Author, outwardly by the [e] preaching of the Word, and [5] Catechiſing, as the inſtrument thereof. [d] Act. 16. 14. [e] Rom. 10. 14. Heb. 5. 11. 12. and 6. 1. 2.

Expoſ. 4. Faith is the gift of God, Phil. 1. 29. and a grace ſupernaturall; a man of himſelfe can no more beleeue, then a corrupt fountaine can ſend forth ſweete waters. 1. Cor. 2. 14.

5. By Catechiſing, vnderſtand a pure, plaine, briefe, and orderly inſtruction of the people in the chiefe grounds of Chriſtian religion, 1. Cor. 2. 4. 1. Cor. 3. 1. 1. Pet. 3. 15. Heb. 6. 1. 2. Rom. 6. 17. ſo that the people may clearely and manifeſtly ſee the way vnto ſaluation, and may know how to make vſe both of the Lawe, and of the Goſpll, for their humiliation and comfort, vnder ſtanding how one thing dependeth vpon another, goeth before, or followeth after.

Hereby

Hereby Chriſtians are inabled to referre that which they read to ſome head, readily to apply what they heare to fit purpoſe, try it, and haue it in readines, in the time of neede. In a word to profite by the publique miniſterie. Heb. 5. 11. 12 and to know how to goe forward in godlines, in an holy methode. To ſay nothing that Catechiſing is profitable to informe the iudgement, reforme the affection, and quicken both, to the duties of a Godly life.

Q. How doth the Word worke faith in vs?

A. **By ſhewing vs [f] our miſerie, and the true [g] meanes of our recouerie, encouraging vs [h] being [i] humbled, to receiue the promiſes of the Goſpell** [f] Rom. 7. 7. Gal. 3. 22. [g] Gal. 4. 4. 5. [h] Matth. 11. 21. Eſ. 61. 1. 2. 3. Reu. 22. 17.

Expoſ. 6. The word commaundeth the humbled to beleeue, promiſeth them comfort, Matth. 9. 13. Luke 15. 32. ſerueth forth the neceſſity, & excellency of faith Ioh. 3. 18. 36. the danger of vnbeliefe, Mar. 16. 15. Ioh. 12. 48. Act. 13. 46. the tender mercies and compaſſions of the Lord, Pſal. 103. 8. 12. and how hee

inuiteth, perſwadeth, and intreateth him to beleeue, 2. Cor. 5.20.

Q. *How doth the Spirit worke by the word?*

A. It doth teach vs wisdome[i] to apply things generally ſpoken particularly to our ſelues, ſecretly vpholdeth[k] against deſpaire, ſtirreth vp[l] in vs good deſires doth[m] ſoften the heart, and draw[n] vs to reſt vpon Chriſt for ſaluation, before we[o] haue the feeling of comfort,

[i] Ezek. 36.27. 31. [k] Pſal. 51.12. [l] Ph. 2.13. [m] Ezek. 11.19. and 36.26. [n] Ioh. 6.44. [o] Matth. 11.28.29.

Q. By what meanes is faith encreaſed?

A. By[7] hearing[p] the ſame word preached or Catechiſed, and likewiſe by earneſt[8] prayer. [q] 1. Pet. 2.2. [p] Luke 17.5.

Expoſ. 7. Hearing the word preached, is ordained God of as a meanes to increaſe knowledge, Matth. 15.10. Pro. 1.5. and 8.33. Pſal. 73.16.17. 1. Cor. 1.21. and 14.24.25. for ſtaſie the iudgement, to giue counſell in doubtfull caſes, Pſal. 119.24. Pſal. 73.16.17. to perfect the faith of weake, Rom. 10.8. 1. Theſſ. 3.10. to make ſtable the ſtrong, Act. 20.

32.

32. Rom. 1. 11. 12. to comfort them that are in heauineſſe. 1. Theſſ. 2. 11. and. 3. 2. and 5. 14. to raiſe them that are fallen, 2. Sam. 12. 12. 13. Gal. 6. 1. to call backe them that wander, Eſ. 30. 21. to ſtirre vp the graces of Gods Spirit, Cant. 4. 16. 2 Pet. 1. 12. to refreſh the ſoules of the Saints with ſweete and heauenly conſolations, Cant. 1. 1. Pſal. 119. 162. Col. 2. 2. and to build both weake and ſtrong, vnto perfect holines, Eph. 4. 11. 1. Pet. 5. 2. 1. Tim. 4. 16. Iam. 1. 21.

8. As liberty to pray is a ſweete priuiledge, Eph. 2. 18. becauſe thereby wee doe, and may continually commune, with the Lord after a familiar manner, 2 Sam. 7. 18 Pſ. 5. 2. 3. & lay open our griefes into his boſome, 1. Sam. 1. 15 Pſ. 130. 1. 2. and 61. 1. 2. we doe teſtifie our dutifull affection to him, Luke 15. 18 and become helpers to others, Rom. 15. 30. Ph. 1. 19. 2 Theſ. 3. 1. Col. 4 12. ſo it doth adde ſtrength to faith, Luke 17. 5. for it giues life to the graces of God that are in vs: by it we obtaine at the hand of God what good wee ſtand in neede of, Matth. 7. 7. Iſai. 65. 24. we grow better acquainted with God, Gen. 18. 23. 27.

Iam.

Iam. 4. 8. we fight manfully against corruption, Eph. 6. 18. and learne to direct our selues in a godly life: by it crosses are preuented, remoued, or sanctified Ps. 3. 4 Es. 37. 1. 6. all things are sanctified 1. Tim. 4. 5. and we kept that we fall not into temptation, Matth. 26. 41. yea often wee obtaine much more good then wee desire or expect, 1. Kin 3. 13. Eph. 3. 20. So that prayer is a key to open the doore of Gods treasure-house, Matth. 7. 7. a present remedy to an oppressed minde, Psal. 6. 1. 8. and 31. 21. 22. a preseruer of the godly minde, 2. Thess. 3. 5. a giuer of strength to the weake, Ephes. 3. 14. 16. and an especiall meanes to make a man fit to liue in euery estate, Col. 1. 9. 10.

Q. *How must we heare that we may get profit?*

An. 9 [r] With reuerence. [s] meekenes [10], loy [11], a [t] longing [12] desire [v] to learne, and [vv] giuing [13] credit to the truth.

[r] Es. 66. 2. [s] Iam. 1. 21. [t] Matth. 13. 44. [u] 1. Pet. 2. 2. [vv] Heb. 4. 1. 2.

Expos. 9. Reuerence is an affection of the heart, arising from an apprehension of Gods Maiesty, and our owne vilenes, whereby wee are prepared to heare the word with humilitie, feare, and attenti-

on,

on, Act. 10.33. 1.Theſſ.2.13.Ioh.12.48. and 11.28.Heb.11.28. Iob.42.5.6.Pſal. 62.11. Act. 16.14.

10. Meeknesse is an affection whereby wee are contented to beare the rebukes of the Law, and to haue the duties of the Word to bee preſſed vpon vs. 1.Sam.3.18.2.King.20.19.Pſal.25.9.12, Heb.12.22.

11. Ioy is a delight of the ſoule for ſome good thing that is preſent, Act.8.8.Exod.6.9.

12. A longing deſire to learne, is an eager appetie to bee further acquainted with the knowledge of the truth, that we may reape fruite, and benefit by the ſame, Pro.27 7.Pro.2 3.4 9.Pſal.119. 34.40.5.35 and 7.17.

13. To giue credit to the truth, is to beleeue the whole truth and euery part of it, as true, and certaine, both to others and to our ſelues ſo as we expect the benefit promiſed therein, and the effecting and making [illegible] of whatſoeuer is there ſpoken, 2.Chron.20.20.Eſa.7.9.

Q. How elſe?

A. We muſt * meditate † of that we heare, apply it to our ‡ ſelues, conferre

of

of y it with[16] others, and with[17] diligence set about the practise of what is required. [x] Psal. 1. 2 and 119. 14. 15. [y] Ioh. 4. 53. [z] Esa. 2. 3. Luk. 2. 51.

Expos. 14. Meditation is the very life of reading and hearing, 1 Tim. 4. 15. and it is a separation of our selues purposely from other matters, that we may seriously thinke of what hath been taught Gen. 24. 63. that it may be setled in the mind, and worke vpon the affections, Ier. 8. 6. for which end we must ioyne examination and prayer Luk. 18. 1.

15. To apply the word to our selues, is to lay it to our heart as concerning vs, 1. Cor. 11. 28. 2. Cor. 13. 5. that the commaundements may guide vs, the threatning may humble vs for sinnes past, 2. Sam. 12. 12. 13. and 24. 10. and affright vs from sinne to come, the exhortations may incite vs to our duty with cheerfulnesse, Eccl. 12. 11. and the promises may be for our support and comfort, whether they bee in plaine speeches, or mysticall propheſies, Psal. 119. 71. 72. 52. ver.

16. We must communicate to others what wee haue learned, and learne of others what wee are ignorant of, doe not well

well vnderstand, or haue forgotten; and by admonition, exhortation, and comfort, helpe to strengthen and edifie one another, He. 3.13. Iob. 16.4.5. Rom. 1.11.12. Leu. 19.17. Prouerbs 27.5.6. 1. Thess. 5.11.14. Iude, verse 20.

17. Inwardly we must heartily desire and striue, and outwardly wee must bee carefull without delaies to take all opportunities of doing the good that God requireth, 2. Chron. 17.6. and 19.3. and 27.6. Luke 8.15. being humbled for negligence and sinne past, watching and fighting against corruption, for the time to come, 1. Cor. 9.26.27. cherishing one another with befitting comforts, Esay 40.1.

Q. What is prayer?

An. It is [1] a calling vpon God in the name of Christ, with the [a] heart, & sometimes with the [2] voyce, according to [b] his will, for our selues and others, [a] Exo. 1.4. 25.1. Sam. 13.15. [b] 1. Ioh. 5.14.

Expos. 1. The Commandements, Psal. 105.14. and 81.10. Esa. 55.6. 1. Thess. 5.17. Rom. 12.12. promises, Mat. 7.7. and 21.22. Mar. 11.24. Psa. 91.15. Es. 65.24. Ier. 29.12. Esa. 49.17. Ioh. 16.23. threat-

nings of the Lord, Zeph. 3. 12. Ezec. 22. 30. 31 Dan. 9. 13. 14 Matth. 26. 41. the examples of Christ himselfe, and all his people. Luk 3. 21. and 9. 18. 29. Act. 1. 14. 24. and 2. 42. and 4. 24. and 9. 11. 14. 2 Tim. 2. 19. 22. our own necessities, Iud. 3. 9. 15. and 4. 3. Esa. 26. 16. Psal. 18. 6. Phil. 4. 6. and successe of prayer, Ps. 120. 1. Psal. 3. 4. Psal 32. 5. 6. are sufficient motiues and reasons to induce vs to the practise of this duty.

2. It is lawfull to vse the voice in praier, to quicken our dulnesse, to inflame our deuotion, preuent rouings, and to edifie our brethren, Zeph. 3. 9. Psal. 88. 1.

Q. To whom must we pray?

An. To [3] God [c] alone, in the name [4] of Christ. [c] Ioh. 16. 23. Col. 3. 17.

Expos. 3. God onely is euery where present, Ier. 23. 23. 24. knoweth all hearts, 1 Kin. 8. 39. Ier 17. 9. Psal. 94. 9. 10. heareth all prayers, Neh. 1. 6. Psa. 65. 2. Ps. 66. 19. 20. is most able to helpe, Ps. 57, 2. Eph. 3. 20. prayer is a diuine worship, Psal. 50. 15. and 44. 20. 21. a spirituall sacrifice. Mal 1. 11. Psal. 141. 2. Reu. 8. 4. and 5. 8. Exod. 22. 20. and in God only we ought to beleeue, Ioh. 14. 1. there-

herefore hee onely is to bee called vpon, Rom. 10. 13. 14. as the very Heathen ſaw by the light of nature, Ionah 1.5.

4. To pray in the name of Chriſt, is not rudely and cuſtomarily to ſay theſe words, Through Ieſus Chriſt our Lord, &c. but in the confidence of the merits and interceſſion of Chriſt, to call on our heauenly Father, Dan. 9. 17. Since the fall of man, none are called to come to God or haue promiſe to ſpeed, but in the name, of a Mediator, Ioh. 14. 6. Heb. 4. 16. 1. Tim. 2. 5. 1. Ioh. 2. 1. Rom. 8. 33. Hebr. 7. 25. in Chriſt alone we haue acceſſe to the throne of grace, Eph. 2. 18. and 3. 12. Angels or Saints departed doe not preſent our prayer before God: for Chriſt onely is our Mediator and high Prieſt, who getteth our prayers acceptance before God Heb. 1. 3. and 4. 14. Reuel 8. 3. and to preſent our prayers before God, and to procure them acceptance with God, is in phraſe of Scripture all one, Dan. 10. 12. Act. 10. 4. 31.

Q. Ought wee not in prayer to make particular confeſſion of our ſinnes?

An. Yes, ſo farre as we can come to

the knowledge of them, and this we must doe [c] with [4] griefe, [5] hatred, and [6] shame, freely [f] accusing and condemning our selues before God, with [g] broken and contrite hearts. [d] 1. Sam. 12. 19. Ps. 19. 13. [e] Neh. 8. 9. [f] Neh. 9. 33. [g] Zach. 12. 10.

Expos. 4. Sorrow for sinne must bee hearty and continuall, and as much as may be particular, Psal. 102. 4. especially for the sinnes which haue made great breaches in the soule, Psal. 51. 1. 2. 4. yea, sinne should be our chiefe sorrow.

5. The soule should abhorre sinne, especially for the loathsomnesse of it, Ps. 97. 10. Psa. 119. 163. Iob 42. 6. Amos 5. 15. darkening Gods glory, Gen. 39. 9. breaking his law, soiling all it toucheth, 2. Cor 7. 1. Iam. 1. 21 Hag. 2. 12. 13.

6. God is infinite in Maiestie, Psal. 86. 10. and of pure eyes, Hab. 1. 13. a man therefore should blush at the remembrance and confession of sinnes before God, Ezra. 6. 9. and Dan. 9. 7. seeing his face would bee couered with shame, if a man should know them.

Q. What are the parts of Prayer?

An. **Petition and thanksgiuing.**

Q. What is Petition?

An.

A. It is a Prayer, wherein we deſire the preuenting [h], or remouing of things hurtfull, and the obtaining of things needfull either for this life, or that which is to come, [h] Eſay 37. 20. Mat. 6. 13. [i] Pſalme. 6 1. 2. 3. 4.

Q. How may we make our requeſts that we may be heard?

A. With [k] vnderſtanding [l], [l] feeling [m] of our wants, [m] feruency. [n] reuerence, [o] hope [p] to ſpeed, and [p] loue [k]. [k] 1. Cor. 14. 15. [l] Mat. 11. 28 [m] Iam. 5. 17. [n] Eccl. 5. 2 [o] 1. Tim. 2. 8 [p] Mat. 6. 14 Mar. 11. 25.

Expoſ. 6. Blinde deuotion is not pleaſing to God, Prou. 19. 2. Act. 17. 22. 23. 24. Ioh. 4. 22. who requireth to be ſerued with the minde, Mat. 22. 37. Luke. 10. 27. We muſt therfore know the will of God, appearing by his commandements, promiſes, threatnings, and the approoued practiſes of the Saints, that we muſt deſire and pray for, and onely ſo as wee know Gods word doth warrant vs, 1. Ioh. 5. 14. Our words, matter, and meaning in prayer, are meet to be vnderſtood.

7. In prayer we ſhould feele ſinne as a burthen, Ier. 31. 18. Eſay 63. 17. and be pinched with our want of grace, Pſal. 51.

10. 11. 12. Iam. 1. 5. which ariseth from a consideration of Gods iudgements due to sinne, Ezra. 9. 6. 7. and of the necessity of sauing grace, Luke 17. 5. 2. Cor. 12. 9.

8. As the things we begge are more or lesse excellent, and of fit vse for vs, so wee must be more or lesse eager to obtaine, Psal. 51. 1. 2. 3. 9. and 80. 1. 2. 3. 4. which ariseth from a consideration of the necessity and excellency of what we desire, Psa. 79. 8. 9 and 86. 1. Psal. 102. 13. 14. as also from a burning zeale of Gods glory, and hearty loue of our brethren, Esa. 62. 1. Psal. 122. 6. 7. 8. opposite hereunto is hypocrisie and vaine babling, Matth 6. 5. 6. 7.

9. Considering Gods excellent Maiesty, we may not rashly conceiue or vtter any thing before him but with reuerence Gen. 18. 27. 30. 32. which is an vnfayned abasement of the minde, proceeding from a consideration of Gods diuine Maiesty, and our owne indignity Luk. 15. 21. Gen. 32. 10. Esr. 9. 6. Heb. 12. 28.

10. Hauing a promise from God that hee will graunt our requests, Psal. 34. 19. Esa. 30.

Eſ.30.19.and 58.9. we muſt beleeue his word,for he is true and faithfull,Heb.11. 11.2. Tim.2.13.if hope to ſpeed accompany not our prayers, they are vaine, Iam.1.6.but yet this hope is weake, feeble, and many times ſeemes to be ouerwhelmed in the godly,Pſal. 13.1.2.and 31.22. and 77.7.8.9.

11. By loue is meant, that wee muſt forgiue our enemies, and carry an hearty affection to the children of God, Eph.4. 32.Col.3.12.13.

Q. What is thankeſgiuing?

A. It is [i] a [q] prayer, wherein we render [r] thankes to God for his generall goodneſſe,and alſo particular [ſ] fauours, [q] 1.Sam.2.1. [r] Pſa.136.1.& [ſ] Pſa. 103. 1. 2.3.4.5.

*Expoſ.*12 Motiues to this duty there be many. It is an excellent, Pſal.92.1. ancient Iob. 38.7. ſpirituall dutie, Heb. 13. 15. Col. 3.16.1.Pet. 2.5. to be continued in Heauen, when other duties ceaſe Reu.19.3.4.5. acceptable to God, 1. Theſſ.5.18. Pſal.147. 1.comely for the Saints,Pſal.33.1.and 147. 1. practiſed by the Angels,Luke 2.13. ſetting on worke all the graces of God in vs,Pſal.103.1.2.

the end of Gods benefits. Psalme 13. 6. 118. 29. of our life, and all our seruices, Esa 38. 19. and the ready way to obtaine what we stand in need of, Psa. 50. 23. The meanes of true thankfulnesse, are a due consideration of our owne vilenesse, and a serious meditation and remembrance of Gods benefits, 2. Sam. 7. 18. 1. Chro. 16. 16. 17. Psal. 103. 1, 2, 3, &c. 1 Sam. 25. 32. Gen. 24. 27. Luke 17. 15. Rom. 7 25. with a perswasion that God hath in loue bestowed them vpon vs, Psalme, 116. 12. 14.

Q. What things are required in Thanksgiuing?

A. Loue [t] to God and [v] ioy in his mercy, a [x] desire to draw others to obey and glorifie God, and an [y] endeauour to proceed in godlines our selues, [t] Psal. 18. 1. 2. [v] Psal. 126. [x]. 2. and 104. 34. [x] Psal. 34. 11. and 66. 16. [y] Deut. 6. 10, 11. 12. 13. 1. Sam. 12. 14.

Q. What rule of direction is there, according to which wee ought to frame our prayers?

Ans. The generall Direction is the word of God, the more especiall is the Lords prayer.

Expos.

Expos. 1. The Lords prayer is so a direction, that it may bee Lawfully, and laudably, vsed as a Prayer, Mat. 6. 9 &c. Luk. 11. 2, &c. Num 6. 23. 24. Psal 22. 1. and 92. 1. It is called the Lords prayer, because the Lord Iesus taught it to his Disciples, Luke 11 12.

Q. How many things are to be considein the Lords Supper?

A. Three, the Preface, the Prayer it selfe, and the Conclusion.

Q. Which is the Preface?

A. Our [2] Father which art in heauen.

Q. What learne you out of this Preface?

A. That God is our [a] Father by grace [b] and adoption, through Iesus Christ [c] glorious in Maiesty & [d] infinite in power, that both [e] can, and [f] hath promised to helpe vs [a] Esay 63. 16. [b] Rom. 8. 15. 16. Gal. 4. 5. [c] Psal. 47. 2. [d] Ps. 115. 3. [e] Eph. 3. 20. [f] Psal 50. 15.

Exp. 2. There is no Christian so poore, weake, or vnworthy in his owne eyes, but hee is allowed to call God Father, Ier. 3. 19.

Q. What are you to consider in the Lords Prayer it selfe?

A. Sixe Petitions, and a Thanksgiuing

uing.

Q. Which is the first petition?

A. Hallowed [3] be thy [4] Name.

Expos. 3. To hallow, is not here of vnholy or prophane to make holy, 1. Cor. 6. 10. 11. But to set apart to an holy vse, Exod. 20. 8. or rather to acknowledge, confesse, and professe holily the Name of God, Matth. 11. 19. Leuit. 10. 3. 1. Pet. 3. 15.

4. By Name, is meant God himselfe, Psal. 20. 7. and 115. 1. his titles, Exo. 3. 14. 15. Psal. 38. 18. propertier, Exo. 34. 5. 6. 7 ordinances, Psal 138. 2. and 1. Tim. 6. 1. and works, Psal. 19. 1. iudgements, Psal. 9. 16. Es. 30. 27. mercies, Esay 48. 9. 10. 11. Ezek. 28. 26. or any thing whereby he makes himselfe knowne, Exodus 20. 7.

Q. What desire you of God in this petition?

An. That Gods infinite excellency, may be magnified [5] by vs on earth, [5] in heart [6] in word, and in [7] deed [5] Psal. 40. 16. and 115. 1.

Expos. 5. By an inward and faithfull acknowledgement, with confidence, feare, loue, hope, humility, patience,

ioy,

ioy and deſire of his preſence in heauen, Eſay 8 13. 1.Pet.3.15.Rom.4.20.Phi.1.20.21.22.23.

6. By ſpeaking god of Gods name to others, Pſal.34.3.Deut.32.3.Pſal.105.1. and 145.21.

7. By walking in holineſſe, and righteouſneſſe before God, Mat.5.16.Ioh.15.8. 1.Pet.2.12. patiently ſubmitting our ſelues vnto his will, Ioſh. 7.19. conſtantly and vndauntedly profeſſing his truth, Pſal.119.46. Ioh. 21.19. and reforming our liues, if we haue gone aſtray, Ier.13.16.Mal.2.2.

Q. Which is the ſecond petition?

A. Thy [8] kingdome [9] come.

*Expoſ.*8.Sathan hath his kingdome on earth 2. Cor.4.4.Luke 11.18 all men by nature being his bond-ſlaues, Eph. 2. 2. 2. Tim.2.16.liuing in ignorance, errour, impiety and diſobedience, Eph. 4. 18. and Chriſt hath his kingdome, Col.1.13. to wit, his Church, which is the company of mankinde. 1.Pet.2.9 Eph.5.23. in heauen and earth, Epheſ.3.15.Col.1.20 called from the world, Rom. 8. 30. vnto ſaluation thorough him, Act, 4. 12. In this world it is redeemed, called, ſanctified,

fied, 1. Cor. 1. 30. after this life it is glorified, Mat. 25. 34. 2. Thess. 1. 10.

9. The gouernment which Christ exerciseth ouer all men, and all other creatures, Eph. 1. 21. 22. Heb. 1. 6. 7. is not here ment; but the speciall gouernment which hee exerciseth ouer his Church, Eph. 5. 23. in this life, and the life to come.

Q. What doe you desire of God in this petition?

A. That [i] Christ would [h] conuert such as be vnder the power of Sathan. [i] rule in the harts of his chosen by his spirit here, [k] perfect their saluation in heauen hereafter, [h] Cant 8. 8. Act. 7. 60. [i] Eph. 3. 16. 17. [k] Phil. 1. 8. 9. 10. 11. 12.

Expos. 10. Particularly wee desire that God would send forth his Word, Mat. 9. 9. 37. giue it free passage, Eph. 6. 19. Rom. 15. 30. 31. 32. powerfully accompany it by his spirit, Deut. 33. 8. 10. 2. Cor. 10. 4. 5. to bring his chosen from the power of Sathan to God, Act. 26. 18. vphold such as be conuerted, Psal. 51. 12. Ioh. 17. 15. strengthen the weak, Can. 1. 4. Luke 22. 31. 32. 1. Corinth. 12. 8. 9 comfort the afflicted. Psal. 51. 12. Cant. 1. 1.

recall

recall the wandring, Psal. 119.17. Luke 19.10. and to make all growe in grace and knowledge, 2. Pet. 3. 18. Luk. 17.5. and therefore that the same word may be continued, Gal. 2. 5. the Sacraments and discipline purely administred, 1. Cor. 11. 23. 24, &c. 1. Cor. 5. 3. 4. 5. Heb. 3. 2. 3. 4. 5. 6. Heb. 8. 5. good ministers and magistrates preserued, Deut. 33. 11. 2. Thess. 3. 1 2. Psal. 20. 1. prospered, Psal. 122. 6. 7. 8. 1. Tim. 2. 2. and increased, Lu. 10. 2. Es. 49. 23. catechizing more vsed, 1. Cor. 3. 2. schooles for piety erected, and maintained, 2. King. 6. 1. 2, &c. Esay. 62. 7. finally, that Christ would come to iudgement, Reu. 22. 20.

Q. Which is the third petition?

An. Thy will be done in earth, as it is in heauen.

Expos. 11. Man by nature doth the will of the flesh, and Satan Eph. 2. 3. Ioh 8. 44. but hee ought to desire and doe, not his owne will, Rom. 8. 6. Matth. 26. 39. but the will of God, Esa. 26. 8. Psa. 119. 5. 106.

12. The word of God reuealed in the old & new Testament, is the will of God.

13. To doe Gods will is to to obey it:

Exod.

Exod. 24. 7.

14. In heauen the Saints departed, and the Angels, obey the Lord, Heb. 12. 23. Psal. 103. 20. In earth men liuing are to be obedient, Exod. 24. 3. 1. Sam. 15. 22.

Q. What desire you of God in this petition?

An. That [l] whatsoeuer God willeth in his word might be obeyed [m] cheerefully, [n] speedily, [o] faithfully, and constantly, by men on earth, as [p] Angels [15] do in heauen, [l] Exod. 19. 8. Rom. 12. 2. [m] Psal. 27. 8. and 4. 8. [n] Psa. 119. 32. 60. [o] Reu. 2. 10. [p] Es. 6. 2.

Expos. 15. Wee particularly craue of God, the knowledge of his will, Psalme 119. 18. 33. 34. Col. 1. 9. 10. suppression of our owne vile wils, Rom. 7. 24. faith in Gods promises, Rom. 1. 9. 12. constancy and cheereefulnesse in our sufferings, Col. 19. 11. an inward desire, care, and delight, Psal. 119. 36. 143. 145. an endeauour, and ability to walke in holines Ps. 119. 112. 167. 168. Phil. 4. 13. In this life perfectly wee cannot doe the will of God, 2. Sam. 12. 9. and 13. 39. and 24. 10. 2. Chron. 35. 22. Luk. 1. 6. 20. as the

Angels

Angels doe: But wee must desire, striue after, and hope for perfection, Luke 13. 24. Phil. 1. 6. obeying with sincerity, Gen. 5. 24. and 17. 1. Mic. 6. 8 as the Angels doe, though not in the same degree, 1. Cor. 13. 9. 10.

Q. Which is the fourth petition?

An. [16] Giue vs this [17] day, [18] our [19] daily [20] bread.

Expos. 16. All both poore and rich must pray, Giue vs, because we haue nothing but by Gods free gifts; 1. Cor. 4. 7. Iam. 1. 17. haue title to nothing, but in Christ Iesus Heb. 1. 12. with Rom. 8. 32. can keepe nothing but by the Lords licence, Iob. 1. 12. neither can any thing prosper with vs but by his blessing. Deu. 8. 16. Pro. 10. 22. Psal. 127. 1. 2. Hag. 1. 6. Esa. 3.

17. Wee may prouide for the time to come in a lawfull manner, when God giues opportunity, Eph. 4. 28 Gen. 41. 34 35. &c. and 50. 20. 2. Cor. 12. 14. Act. 11. 28. But yet we must euer waite vpon Gods prouidence, 1. Pet. 5 7. Psal. 55. 22. both when wee haue the meanes Pro 3. 5. 6. and when wee want them, Esa. 28. 16. casting off distrust, excessiue distracting,

cting, vnprofitable, and needlesse cares, Mat. 6.25 &c. to the end.

18. Bread is said to bee Ours, when it is gotten by iust and lawfull meanes, Eph. 4. 28. in a good and honest calling, Gen. 3. 19. our persons being accepted of God in Iesus Christ, 1. Cor. 3. 22. 23. for that which wee so possesse, is giuen vs of God in loue and mercy.

19. By daily bread is meant, bread for the supply of our present necessitie, or rather that which is fit for vs, or agreeable to our present condition, Pro. 30. 8. 9.

20. By bread, is not meant the bread of life, which is Christ, Ioh. 6. 48. but all outward things, Pro. 27. 27. Ier. 11. 19. Pro. 31. 14. for our necessity, and Christian delight, Psal. 104. 15. Ioh. 12. 3.

Q. What desire you of God in this petition?

An. That God would bestow on vs, all things necessary for this life, as food maintenance &c.

Exp. 21 Here we pray for foode and raiment, Gen. 28. 20. sleep, Ps. 3. 5. and 4. 8 fitting delights, Ps. 23. 5. Pro. 5. 18. 19. Gen. 21. 8. and 29. 22. and for contentation with our estates, Heb. 13. 5. 1. Tim. 6. 6.

6.6. though they be meane Phil. 4.12. 1.Tim.6.8. reſting on Gods prouidence, Prou. 16.3. loue of iuſtice, Iob. 29.14. faithfulneſſe and painfulneſſe in our callings, 2.Theſ.3.12 ioy and thankefulnes, Deut. 28.47. and 8.10. 11. and Gods bleſſing vpon them, Gen.24.12. Pſal.67. 1.6.7. and the ſanctification of whatſoeuer wee enioy, 1. Tim. 4.4. as alſo for peace, Pſal. 122. 7. 8. protection by the Magiſtrate, 1. Tim. 2.1.2. ſeaſonable weather, &c. 1. King. 8. 35.36. Hoſh. 2.21. Deut. 28. 12. valiant ſouldiers, 2 Sam. 13. 8.9 10. to. 39. learned and good Phiſitians, Col. 4.14. and wee pray againſt couetouſnes, Pſal. 119.39. diſtracting cares, Mat.6. 34. diſtruſt. Pſal.78. 22. diſcontent with our eſtate, 1. Tim. 6, 10. idleneſſe, Mat.20.3.6. oppreſſion, iniuſtice, careleſneſſe, vniuſt warre, or whatſoeuer doth vnlawfully hurt and impeach our outward proſperitie.

Q. Which is the fift petition?

A. **And [22] forgiue vs our [23] treſpaſſes, as we [24] forgiue them [25] that treſpaſſe against vs.**

Expoſ. 22. To forgiue ſinne is to couer it, put it away out of ſight, and not

to impute it, or call to a reckoning for it. Psal. 32.12.

23. Sinnes are called trespasses or debts, Mat.18.25. because we are bound to make satisfaction for them by suffering the iust iudgement of God, Luk.11.4 Gen.2.17. if the diuine iustice bee not satisfied by another Col.1.20.

24. Our forgiuing others, is not a cause why God forgiues vs. Mat.18.32.33. Col.3.13.1 Ioh.4.10 1 .but a signe, whereby wee are assured that God hath pardoned vs. Mat.6.14.15. and.5.23.24 Mat.7.11.

25. The wrong that is done vnto vs (though not alwaies the danger, 2.Cor.10.6 1. Tim.5.8. Eph.5.29. Exod.22.1.15. Act. 6.37. compared) wee ought to forgiue, Mar.11.25. but the sinne beeing the breach of the diuine law, God onely can pardon. Psal.51.14.

Q What desire you of God in this pitition?

A. That [1] God of his free [a] mercie in Iesus Christ, would fully [b] pardon all our sins as [c] we doe pardon the wrongs and iniuries we receiue from others.

[a] Esa.43. [b] Psa.51.2. [c] Luk.11.4.

Expos. 26. In this petition acknowledge

ledge our ſelues to be miſerable ſinners, Pſal.40.12.Pſa.25.11.Ezr 9.6. and that wee haue no power to ſatisfie for ſinne, Pſal.49.7.8.Act. 2.37.38.Ezec. 16.4. 5. and that God is patient, bearing with vs ſo long, Lam.3.22. Pſal.145.8. Pſal. 86. 5.13.and 103.8. and mercifull, not giuing leaue onely, Dan.9.18.19.2.Chro. 7.14.but commanding alſo to pray for pardon, Hoſh. 4.1.2. whereby hee giues hope of forgiueneſſe: and hence we are drawne to flee to the throne of grace, Pſ. 86.15.16.Ioel.2.12.13. for the full forgiuenes both of guilt & puniſhment, Pſa, 51.1.2. Euery day we ſinne Eccl. 7.21. Iob.14.4 and therefore euerie day wee muſt pray for pardon, Pſa.55.17.and our faith is weake, Luke, 24.21.22.23.Rom. 14.1. Wee muſt pray daily, that wee may haue greater aſſurance of our ſaluation, Luk.17.5.2.Sam.12.13. with Pſ.51.1.2.

Q. Which is the ſixt petition?

A. And [27]lead vs not into temptation, but deliuer [28] vs from euill.

Expoſ. 27. Forgiueneſſe of ſinnes, and grieuous temptations, are inſeparable companions, Luk. 11.21.22.24.25.26. Act. 9.17.23.24. Temptation is any tri-

all whereby the heart is inticed to sinne, by Satan, the world, or the flesh, 1. Thes. 3.5. Iam. 1.14. Mat. 26. 41. God is said to tempt his seruants, to try and humble them, by offering occasions of sinne, sending afflictions, and deferring to helpe, Deut. 13.3. Deu. 8.2. Gen. 22.1. Psa. 10.1. but this in respect of God is euer good, Matth. 19.17. Hab. 1. 13. Iam. 1.13. Sathan, the world, and the flesh, are said to tempt, by inticing alwayes vnto sinne. Sathan by inward suggestions 1 Chron. 21. 1. Iohn 13. 2. and outward obiects, 2. Sam. 11. 2. 3. Mat. 4. 3. 4. 8. The world by bad examples, Ier. 44. 17. or wicked perswasions, alluring or terrifying, Gen. 3.6. and 39.7. and Iob 2.9. 1. King. 13.8. Mat. 16.22. Act. 21. 12. The flesh tempteth when wee are inticed of our owne corruption, Obad. 3. Iam. 1.14. 1. Pet. 2. 11. Temptation hath these degrees; suggestion, delight, consent, and practise, Iam. 1.14. To be led into temptation, is to bee ouercome of temptation; so that Sathan doth preuaile against vs, and get the victorie, Mat. 26.41. 1. Chron. 21. 1. God is said to lead into temptation, when in any tryall he doth forsake man

doth

doth with-hold or withdraw from him his grace, ſuffer him to fall, 2. Chro. 32. 31 harden his heart, Exod. 7.3. and giue him wholly vp into Sathans power, and the full ſway of his owne corrupt heart, Rom. 1.24.26.28.

28. To deliuer, is either to ſupport vnder, or elſe to protect and defend from euill, 2. Cor. 12.9. By euill, the power and poyſon of ſinne, Sathan, and the world is vnderſtood, Mat. 5.37.

Q. What deſire you of God in this petition?

A. **To be freed from [b] trials themſelues, ſo far [d] as it will ſtand with Gods good pleaſure; and alwaies from the euil thereof, [c] that we faint not vnder them, or be foyled by them,** [d] Mat. 26.39. [e] Rom. 8.28. 1. Cor. 10.13.

Expoſ. 29. Here we acknowledging the Lords power ouer our enemies that tempt vs, Zach. 3.2. Iude. 9. and our owne frailty, Pſal 103. 14.15. withall bewayling our Proneneſſe to euill and corruption, Rom. 7.24. 18. wee deſire God to bridle Sathan, 2. Cor. 12.7. 8. kill ſinne, Pſalme 19.13. ſupport vs by his grace, Epheſ. 3.16. 1. Theſ. 3. 13. ſtirre vs vp to

be watchfull in prayer, Ephes. 6. 18. giue vs hope, patience, consolation. Col. 1. 11. 2. Thes. 2. 17. and a good issue out of all tryals, Psal. 6. 4. that wee neither presume nor despaire, Pro 30. 9 and free vs from misery, so farre as may stand with his good pleasure.

Q. *Which is the Thanksgiuing in the Lords Prayer?*

A. For thine is the 30 kingdome, the 31 power, and the 32 glory, for euer and euer.

Expos. 30. God is the right owner, and supreame and absolute ruler ouer all things in heauen and earth, Gen. 14. 19. 1. Chro. 29. 11. Psal. 14. 1. 2. all blessings therefore are to bee craued at his hands, Psal. 145. 14. 15. 16. for whether should subiects flee, but to their King? Psal. 70. 5. Psal. 2 9 10. 11. 12.

31. God can giue whatsoeuer we stand in need of, Mat. 7. 7. and 8. 2. strengthen vs against any sinne, 2. Tim. 4. 18. Iude. 24. and vnto any duty. Heb. 13 21. and we haue no strength but from him, 1. Chro. 29. 15. 16. 2. Cor. 3. 5. therefore we must call vpon him alone.

32. God ought to be glorified by vs in

all

all things, Col. 3.1.7. gaineth glory by hearing the prayers of his people Ps. 79. 11. Ps. 50.15. and 30.11. 12. and for his glory will not deny them any thing that shal be good. Mat. 7. 11. Luk. 11. 13.

Q. Doe not these words containe a reason also, why wee beg the former blessings at the hands of God?

Answ. **Yes for seeing the kingdome, power, and glory are the Lords, we should cal upon him in al our necessities** 1. Chro. 29. 11. 13.

Q. Which is the Conclusion of the Lords Prayer?

A. Amen, **which is a witnessing of our faith, and desire of the things prayed for,** Ier. 11. 5.

Q. What doth Amen 33 signifie?

A. **So it is, or so be it.** 1. King. 1. 36. Ier. 28. 6. and 11. 5.

Expos. 33. Amen, is sometimes a title of Christ, Reu. 3. 14 because of his faithfulnesse and truth in performing all promises, 2. Cor. 1. 20. In the beginning of sentences, it is an earnest asseueration, Ioh. 6. 26. Mat. 24. 47. Luk 12. 44. But when it is added in the end of blessings, prayers, or imprecations, it implyeth

both a desire of the thing so to bee, and confidence that so it shall be, Num. 5.22. Deut. 27. 15. 1 Cor 14. 16. Christ teaching vs to end our prayers with *Amen*, doth thereby admonish vs both to desire grace of GOD, and to beleeue that God presently heareth, and will certainly in due time grant our request, 1. Cor. 14.16. so that coldnesse, doubting, distrust, are to be striuen against, 1. Tim. 2.8. Iames 1.6.

Q. What must wee doe after we haue prayed?

A. Obserue how [34] wée [f] spéed, and what answer we receiue, [f] Psal. 3.4. and 85.8.

Expos. 34. Here wee must know, that God doth heare and grant our requests, when yet he doth deferre to giue vs the sense thereof, Esay 64.24. 2. Sam. 12.13. with psal. 51. 1. 2. Dan. 9.22. 23. and 10, 12. 13. Also he doth not alway giue the particular thing wee aske, but what hee knowes best for vs, Rom. 1.10. 2. Cor. 12.7.8.9. Heb. 5.7. Further, we must take heed that wee limit not the Lord to our owne time, Esay 28.16. not yet receiue Sathans answer for the Lords: Sathans answer

anſwer is either contrary to the word of truth; or if he ſpeake the truth it is to a wrong end, *viz.* deſpaire or prophaineneſſe. Laſtly, obſerue that we ſpeed well when God giueth vs the ſame thing that we craue, being good Lam. 3. 57. Geneſ. 30. 19. 22 and 20. 17. Pſa. 21. 2. 4. Exod. 17. 11. Ioſh. 10. 13. or another as fit, or more fit. for vs, Gen. 17. 18. 19. Mar. 14. 35. with Heb. 5. 7. or more patience and ſtrength to wayte, 2. Cor. 12. 7. 8. 9. Pſal. 46. 1.

Q. What benefit ſhall we gaine hereby?

A. **It will ſtir vp the heart to thankefulneſſe [35], remoone[h] [36] dulneſſe and [37] negligence, ſtrenthen [38] our [i] faith, and inflame [39] our hearts with [k] zeale, ioy, & loue,** [g] Pſal. 31. 21. 22. [h] Pſal. 88. 13. and 4. 1. 2. [i] Pſal. 4. 3. Pſal. 116. 1. Pſal. 28. 6. 7.

Expoſ. 25. The hearing of our holy prayers is a pleadge of Gods loue, and a ſweet and comfortable teſtimony of his mercie, Pſalme 31 21. 22. prouoking the heart cheerefully to praiſe, Pſal. 30. 8. 10. 11. 12.

36. When God anſwereth our prayers, the light of his countenance ſhineth

neth vpon vs, and this reuiueth the dull spirits, Psal. 116. 6. 7. 9. 2. Sam. 7. 27

37. Experience of good receiued from God, and begged in prayer, doth quicken vs thereunto, Psalme 68. 6. 7. and 116. 1. 2.

38. God is vnchangeable, so that former mercies giuen, doe assure vs of future blessings. Psal. 61. 5. 6.

39. Though our hearts are cold by nature yet the sight of Gods loue doth mooue vs effectually to loue the Lord againe, Psal. 145. 18. 19. 20. 21.

Q. What must we doe if God answere vs not the first or second time?

A. Examine [40] how we [l] pray, [m] continue [41] feruent therein, waiting [n] vpon the Lord vntill we speed. [l] Iames 4. 3. [m] Luke 18. 1. [n] Hab. 2. 3. Psal. 5. 3.

Expos. 40. Sometimes wee aske and receiue not, because wee aske amisse, ignorantly, rashly, coldly, with wearinesse, distrustfully, and without loue, Iob, 27. 9. Prouerb. 21. 13. asking either things not good, Mat. 20. 21. 22. Luke 9. 54. 55. or not fit for them for whom wee pray, or to a wrong end. But here obserue that they doe pray well, that doe take notice

of

of their wants in prayer, Pſal. 31.22. and ſometimes the childe of God prayeth beſt, when he knoweth not that he prayeth at all, Rom. 8.26. Alſo God ſometimes giueth vs what we pray for, when wee pray but coldly, Marke 9.22.24.25. that he might encourage vs to pray, and denie vs ſometimes when wee pray feruently, that wee might not truſt to our prayers, Pſal. 22.2.

41. God for a time may deny what we aske, Pſal. 6. 3. and 13. 1. that hee may exerciſe our humility in regard of our wants, Lam. 3. 44. Iude 10. 12. 14. our faith and patience in waiting, Matth. 15. 22. 23. 24. 26. 27. 28. and trie our obedience whither we wil in conſcience obey, though we want the comfort promiſed, Pſal 44. 17. 18. 19. 26. Moreouer, he deferreth to helpe fo a ſeaſon, to quicken vs to prayer, make vs know our ſelues, carefully preſerue his graces when once we haue them, and doe vs good in the latter end, Iude 20. 26. wee ſhould not then be faint-hearted, but hold out vnto the end, being ſupported with faith, hope, and loue, Pſal. 40. 1. and 37. 7.

Q. Who ought to pray?

A. Though

A. Though God require o it of all men vpon earth, yet it more specially belongeth to the members of p the Church militant, o Matth. 7.7.8. Ps. 14.2. p Iohn 16.23.26.

Q. Who can or may pray with hope to speede?

A Onely they q that r depart from iniquity. q Psal. 66.18.

Expos. 42. Such onely as feele the burden of sinne, and haue a desire to be eased, are called to come vnto Christ; and haue a promise to find good successe, Es. 55.1. Matth. 11. 28. Others doe but mocke God, Psal. 78.34.35.36. neither can they pray with the graces required as faith, reuerence, feruency, loue, &c. so long as they loue wickednesse, Zach. 12.10. 2. Tim. 2. 19. Prayer is not a worke of nature, but of the spirit of sanctification, Rom. 8. 15. 26. Gal. 4.4. 5. and he cannot fulfil the lusts of the flesh, that hath the spirit of grace dwelling in him, Gal. 5.16. so that the prayers of the wicked are an abhomination to the Lord, Pro. 15.8.10.9.31. Esay 58.7.8.9. Ezek. 17.11. Our departing from sin is at the first very rude and imperfect, Ioh. 21.

51.

15. 1. Pet. 2. 1, wee muſt pray daily to be renewed, Col 1. 9. Phil. 1. 9. 10. 11. 1. Theſ. 3. 13.

Q. For whom muſt we pray?

A. For [43] al [r] ſorts of men now liuing, or that ſhall liue [s] hereafter, but [44] not for the [t] dead. [r] 1. Tim. 2. 1. [s] Ioh. 17. 20. [t] Luk. 16. 24. 25.

Expoſ. 43. The commaundement of God, Iam. 5. 16. Eph. 6. 18. Col. 4. 3. Rom. 15. 30. our loue to our brother, who is of our fleſh, and may appertaine to the kingdome of grace. Rom. 10. 1. 1. Ioh. 5. 16. doth require that wee pray for all ſorts of men liuing, both priuate, Iam. 5. 14. 1. Sam. 12. 25. & publique perſons, 1. Kings 1. 36. 37. Eſr. 6. 10. friend, Ioh. 42. 8. 19. and foe, Pſal. 35. 13. neere in blood, Numb. 12. 13. Gen. 25. 21. and 17. 18. and. 27. 28. and 28. 3. 1 Chro. 29. 19. and ſtranger, Col. 1. 9 weake or ſtrong Chriſtians, 1 Theſ 5. 14. Col. 4. 12. 2. Cor. 1. 11 Hebrew. 13. 18. 19. ſuch as ſtand, 2. Theſ. 3. 5. or bee gone aſtray, Cant. 8. 8. Ex. 32. 31. 32. Rom. 10 1. All neede the prayers one of another, Iam. 5. 16. Sathan ſeekes to moleſt and trouble all men, Luk. 22. 31. Iob. 1. 9. 10. Eph. 6. 12.

1. Pet.

1. Pet. 5. 8. the fall of any man is a dishonour to God Rom. 2. 23. 24. a sinners conuersion brings glory to his name, Apo. 16. 9. Mal. 2. 1. 2. the prayer of the weakest Christian is auaileable with God, Psal. 65. 2. and 145. 18. Psal. 102. 17. at least it shall returne into his owne bosome, Psal. 35. 13. Ezek. 14. 14. it is a speciall act of loue, Matth. 5. 44. a means to reconcile our enemies vnto vs, Rom. 12. 20. or to preuent danger, or hurt, that otherwise wee might receiue from him. Psal. 109. 4.

44. Prayers cannot auaile the dead, Reu. 14. 13. 1. Pet. 3. 19. Heb. 9. 27. neither can a Prayer for them be a worke of faith: for commandement to doe it, promise of good to come by it, or approoued example to warrant it in Scripture, there is not any, Superstition did first hatch these prayers, and superstition now is the foundation of them. Loue is the pretence with the ignorant sort make to defend them, but indeed they are vain, ignorant, rash, and vncharitable.

Q. May men content themselues to pray in priuate onely or onely in publike?

A. No, but as they must vse both pub-

publique and vv priuate 46 prayer, v Act. 4.2. vv Luk. 11.1.

Expos. 45. Publique prayer, is that which is vsed in the publique meeetings and assemblies of Gods seruants. This is a principall part of Gods worshippe, Act. 3.1. acceptable vnto his Maiesty, because we acknowledge him openly to be the giuer of euery good gift, and speake of his free fauours, to the prayse of his grace, Psal. 22. 25. and 40. 10. euer vsed in the house of God, Mat. 21.12. sanctifying euery other dutie. 1. Tim. 4.5. commaunded by Christ, who hath promised his presence in a speciall manner in the congregation, Psal. 27. 4. Mat. 18. 20. Also hereby by wee are quickned to pray more feruently, Zach. 8. 20. 21. 22. doe testifie our faith, hope, thankfulnes, professe our selues to bee the seruants of Christ, and stirre vp others by our example, Psal. 95. 6. and 96. 1. 2. 7. 8. And it is much to our comfort, that what wee aske, is approoued and sought with common consent, publique seruice being of more worth then priuate, as a societie exceedeth the worthinesse of one man, Psa. 29. 9. and 78. 2. and 35. 18. and

111.

111.1.

46. Priuate prayer, is that which is performed in a familie, or by one alone. Zach.12.12.13.14. In the familie praier is necessarie, God by his commaundement binding parents and masters to see it performed. Iosh. 24.15. Gen. 18.18. the faithfull haue followed the Lords direction herein, Iob.1.5. hereby the affaires of the whole family are sanctified, 1. Chro.16.43. Psal. 127.1. 1. Tim.4.5. and God will power downe a blessing vpon that family, that ioyntly seeketh his fauour by hearty supplication, Act. 1. 14.15.and 12.5.6. Alone we must pray, Gen. 24. 63. and 32. 9. 10. Luk. 11.1. Matth. 6. 6 that wee may be more fit to ioyne with others to our edification, and haue comfort when wee are alone. Psal. 30.10.11.12. Also we haue priuate sinns to confesse, wants to bewaile, crosses vnder which wee should bee humbled, Psal.6.2.3 6. 7. Matth. 14.31. and fauours for which wee should be thankefull. Lam.3.23. Psal. 71.23.24.and 66. 19.20.

Q. What other meanes hath the Lord appointed to increase faith?

A. The

An. The due [x] administration, and receiuing of the [i] Sacraments. [x] Gen. 17. 9. 10. 11. Rom. 4 11.

Expos. 1. This word Sacrament, did in auncient times signifie an oath, whereby souldiers both bound themselues to be true to their captaine, and the Generall in like manner did bind himselfe in to the souldiers; but now it is vsed to signifie the seales of the couenant, whereby the Lord doth bind h mselfe in Christ Iesus to be mercifull to vs, and we binde our selues to bee true vnto Christ The Sacraments are speciall meanes to confirme faith, because Christ is after a speciall manner rep esented and offered vnto all, and effectually bestowed vpon euery worthy communicant.

Q. Who ought to admininister the Sacraments?

An. Onely they that [y] are [z] lawfully called thereunto by the Church, [y] Heb. 5. 4.

Expos. 2. Such are lawfully called to administer the Sacraments, who being furnished with the gifts of knowledge, and holines, are set apart for that office by the Church, Deut. 33. 10. Mal. 2. 7.

Mat. 5.14. 15.16. 1. Tim. 3. 2 4.5. 6.7. Tit. 1.7.8.9. Mat. 24.45. Rom. 1.1 Tit. 1.5.

Q. *What is a Sacrament?*

A. A seale [x] of [y] the couenant [z] of grace. [y] Rom. 4 11.

Expos. 3. Sacraments are appointed not onely to helpe the vnderstanding, and the memory, but also to perswade, and assure the heart that Christ is ours.

4. That couenant is sealed in the Sacrament, which God of his meere grace, and fauour, made vs in Iesus Christ being miserable sinners, Gen. 17.7.9.10. 11. &c.

Q. *In what word is this couenant expressed in Scripture?*

A. I will be [x] thy [z] God, and thou shalt be my people. [z] Ier. 31.33.

Expos. 5. In this couenant God doth promise to be our Sauiour, King, and Father, to pardon our sinne, sanctifie our nature, bestow all good things vpon vs, and protect vs from euill, Gen. 17. 1.2. Leu. 26.11. 12. 2. Cor. 6.16. 17.18. Heb. 8.10. 11.12. wee promise to choose God to bee our God, trust in him, loue and feare him, and walke in obedience

before

before him, Ex. 15. 2. and 20. 19. and 24. 3. 7.

Q. What are the parts of a Sacrament?

A. Two: an [c] outward visible signe, sanctified [7] to represent and seale another thing to the minde and heart; and an inward [8] grace, which is the thing signified.

Expos. 6. Of a signe there must needes be two parts, the vnderstanding thereby conceiuing one thing, and the sense another: Gen. 9. 11. 12. 13. 14. 15. 16. 17. Esa. 38. 7. 8. therefore of a Sacrament there must needs bee two parts, one inward, another outward.

7. A signe sanctified, is that which is appointed by the Lord himselfe to signifie, Exod. 40. 11. 13. and not by man vpon any conceited analogy or proportion.

8. The inward grace, is the free and spirituall gift which God bestoweth vpon the soule, Gen. 17. 7. Matth. 26. 28.

Q. Who is the Author of the Sacraments?

A. The Lord [a] onely, [9] who made the couenant. [a] Esa. 7. 14. and 38, 7.

Expos. 9. God is the onely Law-giuer of his Church, Iam. 4. 12. Matth. 23. 8. 10. Act. 3. 22. to teach it by word and signe. And as to forgiue sinnes and receiue vnto grace, is proper to the Lord alone. Mic. 7. 18. Hos. 14. 1 2. so it is his peculiar to institute a signe and seale for the confirmation thereof.

Q. How many Sacraments be there?

A. In [a] the New Testament onely two: [b] Baptisme, and the Lords [c] Supper. [b] Ioh. 1. 26 [c] Luk. 22. 19. 20.

Expos. 10 In the old Testament the Iewes had many Sacraments, some ordinary. Gen. 17 9. 11. 12. &c. Exod. 12. 1. 2. 3. &c. some extraordinarie, 1. Cor. 10. 1. 2. 3. 5. but the New Testament hath onely two. For there bee no moe Sacraments of the New Testament than Christ did institute, and receiue before his death, because it was neeessarie that he should receiue both, to sanctifie them in his owne person, and to seale that communion which is betweene him and vs. The nature of a Sacrament agreeth not to the fiue forged Sacraments of the Papists; either they are not proper to the Church, or are not instituted of God,

or

or conſiſt not of an outward viſible ſigne, and an inward grace: the couenant of grace is not ſealed in any of them. Theſe Sacraments of the new Teſtament are perpetuall, and neuer to be abrogted, Heb. 8. 13.

Q. What is Baptiſme?

A. 1. [a] Sacrament [b] of our ingrafting into Chriſt, communion with him, and entrance into the Church [c], Mat. 28. 19. Acts 8. 38.

Expoſ. 12. The ſeed of *Abraham*, Gal. 3. 7. or children of Chriſtian Parents, are within the couenant, are Chriſtians and members of the Church, 1. Cor. 7. 14. Rom. 11. 16. Baptiſme therefore doth not make them Chriſtian ſoules but doth ſolemnly ſignifie, and ſeale their ingrafting into Chriſt, and that communion which the members of Chriſt haue with him their Head, and doeth confirme that they are acknowledged members of the Church, and entred into it. 1. Pet. 3. 21.

Q. What is the outward ſigne?

A. Water [f] wherewith the party baptized is [g] waſhed, by dipping or ſprinkling [h] into the [a] name of the Father, Sonne, and holy Ghoſt. [f] Acts 10. 47.

g Matth. 6. 11. 13. Act. 16. 15. h Matth. 28. 19.

Expos. 12. To bee baptized into the name of the Father, Sonne, and holy Ghost, is to be consecrated vnto the worship and seruice of the Father, Sonne, and holy Ghost.

Q. What is the inward grace or thing signified?

A. Forgiuenesse i of [13] sinnes, and k sanctification. i Mark. 1. 4. Act. 2. 38. k Tit. 3. 5.

Expos. 13. Water in Baptisme doth signifie both Christs blood, by which all our sinnes are washed away, and Christs spirit, by which wee are regenerated, Rom. 6. 3. Matth. 3. 11. Ioh. 1. 26. Col. 2. 12. wherefore the inward grace in Baptisme is the pardon of our sinnes, and renewing of our nature, Tit. 3. 5.

Q. To what condition doth the party baptized bind himselfe?

A. To beleeue d in [14] Christ and c to forsake his sinne. d Act. 8. 37. c Matth. 3. 12.

Expos. 14 Gods promise to vs, and our promise to God, implyed in the Couenant, is sealed in Baptisme. Act. 16. 14. 15.

25.31.32.33. so that we bind our selues thereby, to the performance of our duty. Infants baptized haue not the vse of reason, much lesse faith to beleeue; but yet as they be in the couenant, so they doe obliege themselues to beleeue in Christ, and depart from iniquitie; which they are bound to performe when they come to yeares of discretion, Act. 2. 39. with 2 Cor. 6. 17. 18.

Q. How oft ought a man to be baptized?

A. It is enough [17] once to be [f] baptized: for baptisme is a pledge of our new birth. [f] Act. 7. 8. & Tit. 3. 5.

Expos. 15 We neuer read that Christ or his Apostles did administer Baptisme more then once, to one man. And Circumcision, the seale of entrance into the Church of the Iewes, in the place whereof Baptisme is come, was onely once applyed by Gods appointment. Gen. 17. 23. 24. &c.

Q. Who ought to be baptized?

A. Infidels [h] conuerted to [16] the faith, and [17] infants, [i] of one or both Christian [18] parents, [h] Act. 8 12. [i] Act. 1. 39. 1 Cor. 7. 14.

Expos. 16. All they who be within the

couenant, and such onely are to bee receiued into Baptisme.

17. Infants of Christian parents are within the couenant; to them appertains the promise of forgiuenesse of sinnes, and the Kingdome of God. Also Circumcision amongst the Iewes which answereth to our Baptisme, was administred to Infants, Gen. 17. 12. and 21. 4. Luk. 1. 59. and 2. 21. An when *the faithfull* which the Scripture saith, *were conuerted, with their whole houshold, were baptized* it may probably bee thought there were some children amongst them of those households, who were not excluded. Act. 16. 14. 15.

18. Though wee acknowledge such onely to be sincere Christians, who serue God with vpright hearts, Rom. 2. 28. 29. yet those are not denied to be Christians who make so much as a generall profession of Christ. Act. 11. 26. 1. Cor. 1. 2. with 5. 1. 2. 3. and 15. 12.

Q. What is the Lords Supper?

A. [a] [k] Sacrament of our continuance and [t] growth in Christ. [k] 1. Cor. 10. 16.

Expos. 1. Christ is giuen to be spirituall nourishment vnto the soule, that we might

might grow and increaſe in him, Ioh. 6. 33. 48. 50. 51. 53. 54. 56. as plaints are not onely grafted, but doe grow in the ſtocke: and this is ſealed in this Sacrament.

Q. Who is the author of this Sacrament?

A. The Lord [1] Jeſus [2] in the ſame night [3] that he was betrayed. [1] 1. Cor. 11. 23. 24.

Expoſ. 2. Chriſt who is the Lord and head of his Church, Act 10. 36. Epheſ. 1. 22. Col. 1. 18. hauing authoritie to inſtiture Sacraments, Matth. 28. 18. 19. and power effectually to performe whatſoeuer is ſignified and ſealed therein, Ioh. 1. 4. Eph. 5. 14. did in his owne perſon inſtitute and ordaine it.

3. When Chriſt was preparing himſelfe to the greateſt worke of loue that euer was, hauing his thoughts wholy bent to procure the eternall good of his Elect, then did he out of his infinite loue, euen in the ſame night that he was to bee betrayed, appoint this holy Sacrament; knowing that the inſtitution and ſealing of the Teſtament, ought to goe before the death of the Teſtator. This ſhould ſtirre vs vp with care and reuerence, to

receiue

receiue this pledge of Christs loue, and to come vnto it as vnto a spirituall feast, beeing perswaded that Christ will respect vs now hee is glorified, seeing hee did not forget vs in his agonie and passion.

Q. What is the outward signe?

A. Bread [l] and [m] wine, with the actions pertayning to them, as [5] breaking, giuing, receiuing, eating, and drinking.

[m] Mat. 26. 27. 28.

Expos. 4. Besides that Bread and Wine are most vsuall, fit, and necessary nourishments, Psal. 104. 15. they doe of all others best serue to expresse the bodie and blood of Christ, Ioh. 6. 53. Leauened or vnleauened bread are of free vse Act. 20. 7. Matth. 26. 17. 26. but it is expedient, that it be bread that hath substance in it. The vse of the wafer-cake is iustly blamed, as superstitious, by our Church. And because the Sacrament, is a spirituall feast, therefore the finest bread, and pure wine, is of most laudable vse. Out of niggardlines to mixe water with wine, sauoureth of an ill minde, Malac. 1. 7. 8. Christ beeing not onely the true, but the sufficient nourishment of the soule, intending

tending to giue vs a ful meale, appointed both bread and wine, and that ſeuerally to be vſed in the Lords Supper, 1. Cor. 11.23.24. ſo that it is ſacriledge to deliuer this Sacrament in one kinde onely, and preſumption not to adminiſter them ſeuerally, ſeeing Chriſt, intended to ſet forth his violent death, wherein his bodie and bloud were ſeparated.

5. The bread is to bee broken according to the example of Chriſt, and his Apoſtles, becauſe this Sacrament was appointed ſpecially to repreſent the death and paſſion of our Sauiour Chriſt, in which his body was crucified, and his blood ſhed Matth. 26. 26. 27. 28. Act. 20.7.

Q. What is the inward grace?

A. Chriſt,[n] with all [6] the benefits of [7] his death and paſſion.[n] 1. Cor. 11.24.

Expoſ. 6. Not onely Chriſt his benefis, but euen Chriſt himſelfe is offered vnto vs; for we cannot bee partakers of the benefits of Chriſt, vnleſſe we be vnited vnto him. Ioh. 15.2. Eph. 4. 16. Col. 2. 19. Chriſt is truely and ſpiritually preſent in the Sacrament, exhibited to the faith of euery worthy receiuer, but not

cor-

corporally vnited to the bread and wine in respect of place, Acts 3.21. with Matthew 28.6. Iohn. 16,18.

7. The Bread signifies the body of Christ, the Wine betokeneth his bloud; the breaking of the Bread setteth fourth the crucifying of Christ, &c.

Q. What is the dutie of the Minister in the administration of the Sacrament?

A. To [o] consecrate [s] it by [o] declaring the institution thereof, & [o] prayer ioyned with thanksgiuing [r]: as also to break the bread and afterwards to deliuer the bread and wine to the people of God, [o] 1. Cor. 11.23.24. Matth.26.26.27.28. Marke 14.22 Luke 22.19.

9. To consecrate, is to set apart the bread and wine vnto an holy vse. 1. Tim. 4.5. Ex 13 2. and 22. 29.

9. If Christ had not instituted this vse of bread and wine, it could neuer haue had the beeing, efficacie, and vertue of a Sacrament; therfore the institution ought to be declared.

10. God is euer ready prest to bestow a blessing vpon his ordinances, Mal. 3.10. Psa. 81. 13. but yet looketh to be sought vnto, Ioh. 4. 10. Act. 6. 2. 4. and 4. 31. therfore

fore the Miniſter muſt craue Gods bleſſing to ſanctifie the bread and wine to their right ends.

11. The worke of our Redemption beinge liuely ſet forth in this Sacrament; praiſe to God for that benefit ought not to be omitted, Reu.5.9. Pſa.103.4. Reu. 1.5.6. Zach.9.9.

Q. What is hereby ſignified?

An. The action of God the Father, offering Chriſt to all, and beſtowing him effectually vpon the worthy receiuer. 1. Cor.10.16.

Q. What is the dutie of the receiuers?

An. To receiue the bread and wine deliuered, & to eate and drinke thereof? Matth.26.26.27 1. Cor 11.23.24.

Expoſ. 12. It is moſt expedient to receiue the bread and cup into the hand, and not ſuperſtitiouſly, or vnſeemely, to haue the bread put, or the wine poured into the mouth. Matth.26.26. 1 Cor. 14. 40.

13. Eating importeth more then to ſuffer a thing to melt in the mouth; for common bread fit for nouriſhment which ſhould be vſed, ſhould by chewing, &c. be prepared for the ſtomack.

Q. What

Q. What is signified hereby?

A. Our [r] receiuing and feeding vpon Christ by faith. [r] 1. Cor. 10. 16.

Q. Is it sufficient to receiue this Sacrament once?

A. No: but [t] we must receiue it [u] often. [t] Act. 2. 42, and 20. 7.

Expos. 14. Christs commandement, 1. Cor. 11. 26. the Apostles practise, Act. 20. 7. our owne necessitie, weakenes of faith, 1. Sam. 27. 1. Mar. 16. 14. dulnesse of vnderstanding, Ioh. 20. 9. Mar. 8. 17. 18. forgetfullnesse, Luk. 24. 6. and spirituall wants and decayes in grace, Mat. 24. 22. Reu. 2. 4. and 3. 2. doe require that we receiue this Sacrament often. Reu. 3. 2. 3. We must receiue it as often as it is administred in that Congregation where wee liue, vnlesse wee be iustly hindered; or companies in great parishes bee sorted for seuerall dayes, because they cannot communicate all at once, Numb. 9. 13. 2. Chro. 30. 12. Act. 3. 42. Mat. 22. 5. 6. 1. Cor. 10. 16.

Q. For what end and vse ought wee to receiue this Sacrament?

A. To [t] confirme our [s] faith, communion with Christ, and al saving graces in

vs

ys, to keepe [t6] in [v] remembrance the Lords death vntill he come againe, and to testifie [vv] our loue one vnto another.

[t] 1 Cor 10. 16. [v] 1. Cor. 11. 24. 26. [vv] 1. Cor. 12. 13.

Expos. 15. The increase of faith, and of communion with Christ, inferre necessarily an increase of all graces which spring thence as from the roote. Ioh. 15. 4. Eph. 2, 21. 22. Ioh. 7. 37.

16. This stirreth vp a more serious thinking on Christs loue and goodnes in his death, and so perserues the same more truely in memorie. And by eating this bread, & drinking this wine men do professe, and after a sort preach vnto others, vnto the worlds end, the mysterie of the Gospel the summe and substance whereof consisteth in the death of Iesus Christ and the fruits that flow there from, shadowed in the Sacrament.

Q. What is the danger of vnworthy receiuing?

A. Vnworthy [x] receiuers [t7] are guiltie of the [t8] body and blood of the Lord, and doe eate and drinke iudgement to themselues. [x] 1 Cor. 11. 27. 29.

Expos. 17. Vnworthy receiuers are such who

who eate and drinke vnworthily, that is, who receiue the bread and wine without due reuerence & respect to the mysterie contained in them, 1 Sam 6.19. 2. Sam 6. 6. 2. Chro. 30. 20. or to the holy ends why they were ordained, or to the person by whose authoritie they were appointed, 1 Sam. 2. 29. with Reu. 3. 4. Luk. 3. 8.

18. To be guiltie of the body and bloud of the Lord, is to offer a speciall wrong & iniurie to the person of Christ, and his sufferings, and in a speciall manner to sinne against the worke of our redemption, which is fully set forth in the Lords Supper.

Q. Who are to receiue this Sacrament?

An. Such as know [y] their misery by sin, the remedie thereof in Christ, and [z] the [a] doctrine of the Sacrament; with all earnestly [a] longing [x] to be satisfied with the bread of life [x] Matth. 11. 28. [y] Exod. 12. 26. 27. [z] Reu. 22. 17.

Expos. 19. Christs death is signified by the Sacrament, and Christ with all the benefits of his death and passion is offered herein: vnlesse we know Christ, our miserie without him, and the exceeding bene-

benefits of his death wee can neuer desire, Ioh. 4.19. or reioyce in thanksgiuing for that mercy. Rom. 7.25. Eph. 2.1.4. and 5.8. 1. Tim. 1.13.14.

20. This Sacrament is a signe and seale: therefore before we can vse it well, or prepare to receiue, or examine our selues how wee receiue, 1. Cor. 11.28. we must haue vnderstanding, Exod. 12.16. 27. Iosh 4.6. 2. Chro. 30.22.

21. The thirsty who are euer lowly, are the onely welcome guests vnto the Lords table, Ioh. 7.37. Reu. 22. 15. This desire is stirred vp in vs by a consideration of the necessitie of the Sacrament, our owne want thereof, Matth. 9. 12 the benefits bestowed therein, Ps. 63.1.2.3. Pro. 4. 7. and the helps we haue thereby to quicken and confirme our faith.

Q. What else is required in them that come to this holy Table?

A. Renewed [a] hatred of all [b] sinne an hearty endeauour [c] to ouercome naturall passions, and an vtter and well aduised [d] forsaking of grosse sinne, willingnesse to [e] be strengthened in [a] faith, and a longing [f] desire for [a] the good of our brethren. [b] Luk. 3. 12. 13. [c] Matth. 18. 3. [d] Luk. 14.

Luk. 14. 28. 29. &c. [e] Mat. 5. 6. [f] Mar. 11. 25. Mat. 5. 23. 24.

Expos. 22. He that loues sinne, cannot truely thirst after Christ, Matth. 11. 28. beleeue in God, Mar. 1. 15 Act. 15. 9. 1. Iob. 3. 3 1. Cor. 15. 17. or haue communion with him. 2 Cor. 6. 14. Psal. 5. 4. Amos 3. 3 1. Ioh. 1. 6. Sinne is of a soyling nature, and doth defile Gods ordinances vnto vs. Tit. 1. 15. Hag. 2. 13. 14. Heb. 10. 22. Numb. 9. 6. 2. Chr. 23. 19. It sufficeth not that wee hate all sinne, but this must be renewed by labour & care, Matth. 18. 3. Gen. 35. 2. Amos 4. 12. Luk. 3. 12. 13. 14. to see more throughly the vilenesse and multitude of our particular sinnes, Reu. 3. 2. 3. Ier. 3. 13. purge the heart of them, by iudging and condemning, Iam. 4. 8 9. &c. and quicken the loathing of them in the heart, so that the very thought of them may be bitter. Ier. 31. 19. 2. Tim. 1. 6

23. We should desire to haue our faith encreased before we come to the Lords table: for faith was required of such who did desire to be baptized Act. 8. 37. and 16. 33. 34. It is the eye by which we discerne. 2. Cor. 3. 18. Ioh. 3. 14. 15. and 8.

56.

56. and the hand by which wee receiue Chriſt, Ioh. 1. 12 & 6. 35. maketh this feaſt of the Lord exceeding ſweet Pſal, 112. 107.

24. When we come to the Lords Table, we profeſſe our ſelues to be children of the ſame Father, 2. Cor. 4. 18. the redeemed of the ſame Lord. 1. Cor. 8 6. ſuch as bee guided by the ſame ſpirit, 1 Cor. 12. 13. ruled by the ſame word, fed at the ſame table. 1. Cor. 10. 16. 17 members of the ſame body, Eph. 4. 4. 5. 6. and heires of the ſame kingdom, Rom. 8. 14 17. ſhould we not then heartily deſire the good of one another, both in ſoule and bodie? Eph. 4. 3. 1. Pet. 3. 8.

Q. What if a man finde himſelfe weake in faith, and full of doubting?

A. He muſt bewaile [a] his [b] vnbeleefe, pray for faith, ſeeke to haue his doubts reſolued, and ſo receiue to bee further ſtrengthen [a] [c] in [b] beleeuing [a] Marke 9. 24. [b] Iudges 6. 37. 38. Exod. 12. 1. 2. 3. 4.

Expoſ. 25. Vnbeleefe hinders the ſweetneſſe of the Lords ordinances. Iob. 6. 54. 63. 64. godly ſorrow for it quickens a deſire, and makes way for the in-

creaſe of faith, 2. Cor. 7. 10. wherefore doubtings are to be bewailed, but wee muſt not thereby be kept from feaſting with Chriſt.

26. The weake were admitted by Chriſt vnto this table: Mat. 26. 26. with 26. 56 Mark. 16. 14. Act. 1. 6. The Sacrament was ordained not onely for the ſtrong man, but euen for babes in Chriſt that they might waxe ſtronger. Rom. 4. 11. 1. Cor. 3. 2. 3 they may therefore approach vnto this banquet, being inuited by the Maſter of the feaſt. Pro. 9. 6. Mat. 22. 9. Luk. 14. 21. 23.

Q. How ought a mans heart to be affected in receiuing the Sacrament?

A. With [i] reuerence, [k] ioy, and [l] [7] comfort, meditating on the outward ſignes, and what they ſignifie; the dainties prepared, and loue of him that prepared them, our communion with Chriſt, his graces, & faithfull people, whereby the heart is [m] ſtirred vp to thankſgiuing.

[i] Exod. 3. 5. Gen. 28. 17. [k] Deut. 16. 15. [l] 1. Cor. 11. 25. [m] 1. Kin. 8. 66.

Expoſ. 27. From that which wee noted before touching the actions of the miniſter, and the people in the deliuerie and recei-

receiuing of this Sacrament, wee may learne how wee ought to behaue our selues in this holy businesse. Exercise the eye in seeing the elements, and the actions belonging therunto, Exo.24.8. the eare in hearing the mysteries explained; the hand in receiuing the elements, and the tast in feeling the comfort of them; exercise also the minde in meditating and remembring of Christs sufferings, & the loue of God, not onely giuing his Sonne to die for vs, Ioh.3.16. but offering and sealing vnto vs our redemption thereby, and stirre vp the heart to receiue Christ, Esa.64.7. and mourne for sinne, Zach.12.10. desire Gods fauour, reioyce in his loue, Neh.8.10. stand in awe before him, Psa.5.7. fearing after an holy manner, least by any vnruly affections, or vnfitting gesture, we shew the least want of due esteeme, and ioy in his presence. Ps. 2.11. and 4.4. 1. Cor. 11.10. and 14.40.

Q What must we doe after we haue receiued?

A. We must [s] endeauour to finde an [n] increase of faith, loue, and all sauing graces, abounding more and more in

well-doing [n] Prouerb. 4. 18. Ezek. 47. 12.

Expos. 28. The receiuing of the Lords Supper, is a renuing of our couenant with God, Exod. 12.9. Genes. 17.11. 2. Chro. 30. 29 therein we feed spiritually vpon Christ. 1. Cor. 10.16. are refreshed by him, and by faith draw vertue from him, Rom. 8.2. Phil. 4.13. therefore after we haue receiued, we must grow more in grace and knowledge. If wee speed not well after we haue receiued, commonly our want of preparation was the cause thereof, or defects willingly admited in the act of receiuing. 2. Chro. 20. 19. 20. Iudg. 10. 14. 15. But care must be taken, that out of dislike of our selues, wee doe not dislike or deny that measure of grace which the Lord bestoweth vpon vs; neither must we bee ouer-hasty; the Lord doth not always powre his gifts vpon vs the same day that we come vnto him in his holy ordinances. Psalme 97. 11. Cant. 3. 4. and 5. 6.

Q. What order hath the Lord left in his Church to keepe his ordinances from contempt?

A. The

A. The vnruly [29] should [30] be [o] admonished, the [31] obstinate [p] excommunicated [32], and the penitent after their fall [33] restored and comforted.[o] 1. Thes. 1.14. [p] 1. Cor.5.5. 2.Cor.2.6.7.

*Expo.*29. They are vnruely, who are inordinate liue dissolutely, and such who are knowne by speech, gestures, and deedes, not to walke according to the rule of the word, or busie-bodies, vaine boasters, idle, &c. 2. Thes.3.11.12. or befallen into any outward sinne, 1.Cor. 6.9.

30. Such persons being members of the Church, 1.Cor.5.11.12. should bee reprehended for their sinne, certainely known both to be sinne, and to be committed by them. Leu.19. 17. admonition must be performed with meekenes and discretion. Gal.6.1.2.2.Tim.2.25. sometimes also with zeale and seuerity. 1.Cor. 4.21. Gal 3.1. fitted to the person sinning, the sinne committed, and the manner of doing. Numb. 12. 9. 10. 14. If the sinne be priuate, knowne to few, the admonition must be priuate. Matth. 18. 15. Luk.17.3. if knowne to part of the Church, admonition must bee before

them that knowe it: if knowne to the whole church, the admonition must bee publike. 1. Tim. 5. 20. vnlesse it be knowne by their fault, that haue published it without cause. But alwaies respect is to be had, to the condition of the partie offending 1. Thes. 5. 14. and that must be done which tends most to the edification of the Church. 1. Cor. 14. 26. If admonition at the first preuaile not, then it is to be doubled, vntill either the offender be reformed, or declare his obstinacie, Tit. 2. 10. 11.

31. Such are to be held obstinate, who dispise the Churches admonition, & will by no meanes be reclaimed from their sin, notwithstanding the long suffering which the Church hath vsed towards them. Matth. 18. 17. Tit. 2. 10. 11. 2 Tim. 2. 25.

32. To be excommunicated, is to bee debarred from the publike ordinances of God, and societie of the faithfull, both publike and priuate 1. Cor. 5. 3. 11. 12. 1. Tim. 1. 20. 2. Thes. 3. 6. 14. so farre as necessitie will permit either in respect of their generall, or particular calling. 1. Cor. 7. 20. and 7. 10. 11. 12. with Eph. 5.

31.

31. The end of these censures is the humbling and reforming of the sinner. 1. Cor 5.5. 2. Thes. 3. 14. the terrifying of others. Tim. 5. 10. and keeping the ordinances of God in reuerence. 1. Cor. 5.6.7.

33. The censures of the Church, are medicins to cure, not poisons to destroy, inflicted for to humble, and bring into, the right way such as haue gone astray: when the sinner doth truly lament the euill of his life, and is vntainedly sorrowfull, hee is to be receiued againe into the bosome of the Church, and comforted, least Sathan by his deuises should bring him to despaire. 2. Cor. 2. 10. 11. 1. Thes. 5. 14.

Q. Besides the forenamed meanes, are there not some other, profitable for the increase of faith?

A. Yes: [r] reading [t] or [z] hearing the Scriptures read; in [f] publike, and [t] in [s] priuate [4] meditation [v], & [vv] conference [5]

[r] Reu. 1. 3. [f] Act. 13. 15. [t] Act. 8. 13. [v] Luk. 2. 51. [vv] Heb. 3. 13.

Expos. 1. The reading, or hearing of the scripture read, doth furnish the mind more with knowledge. 1. Pet. 1. 19. Pro. 1. 5.

1.5. Deut. 11. 19. 20. and doth worke vpon the affection. Deut. 17. 18. 19. 2 Kin. 22. 11. 19. Pſal. 119. 93. eſpecially if wee apply the commandements for our direction, the threatnings to feare vs from ſinne, or to humble vs for it. 2. Chro. 34. 19. 27. and the promiſes for our comfort and incouragement.

2. As God requires that the Scriptures ſhould be read in publique. 1. Theſ 5. 27. Col. 4. 16. ſo thereby hee hath promiſed, that his people may learne to feare him. Deut. 31. 12. 13.

3. Priuate reading maketh the publike miniſterie more profitable, Act 8. 30. 31. inableth vs better to iudge of the Doctrines taught. Act. 17. 11. thereby wee are better fitted for the combate 1. Tim. 4. 13. 15. and many euils are preuented. Eſa. 5. 19. 20. Pſal 119. 9. Iob. 22. 21.

4. Meditation is auaileable for the getting of grounded and ſetled knowledge. 2 Tim. 2. 7. Pſal. 119. 99. and the increaſe thereof 1. Tim. 4. 13. 15. it ſtrengtheneth memorie. Pſal. 119. 15. 16. enlargeth our delight in good, Pſal. 104. 34. Pſal. 119. 16. diſcouereth corruption, purgeth the heart of idle, and vnprofitable

ble wandrings, addeth life and ſtrength to holy duties. Gen. 24 63. Pſal. 143. 5. 6. and hereby wee grow more inwardly acquainted with God. Pſal. 77. 10. 11. 12. this duty muſt bee practiſed euery day more or leſſe. Pſal 119. 97.

5. All ſuch who with wiſedome, Pro. 10 32. and 15. 22. Pſal 37. 30. reuerence, 1. Pet. 4. 11. loue the ſpirit of meekeneſſe and gentleneſſe, Tit. 3. 2 Col. 4. 6. Ph. 2. 2. 3. and a deſire of reaping good, doe conferre religiouſly, ſhall preuent rotten ſpeeches. Eph. 4. 29. hardneſſe of heart. Heb. 3. 13. and much euill. Eccl. 5. 2. ſhall increaſe in knowledge. Pro. 1. 5. be reſolued of their doubts. Col. 3. 16. 1. Theſſ. 5. 11. Iob. 16. 4. 5. armed againſt falling. Act. 11. 23. Iudge. 2. Pro. 18. 8. and quickned from their dulneſſe. Heb. 10. 33. This will kindle deſire of more fellowſhip with Chriſt. Can. 5. 16. and ſweeten the communion of Saints. Rom. 1. 11. 12. 1. Theſſ. 3. 2. Rom. 15. 32 24 v. Theſe duties muſt carefully be practiſed of euery man, as hee hath oportunitie and meanes. Matth. 25. 27. 2. Cor. 8. 12.

Hitherto of the ordinarie meanes where-

whereby faith is increaſed: be there not alſo ſome [c] extraordinarie meanes?

A. Yes: and theſe be holy [x] faſting, holy [y] feaſting, and religious [z] vowes.

[x] Luk. 5. 53. [y] Eſt. 9. 17. [z] Pſal. 50. 14.

6. By extraordinarie duties, are meant ſuch which be of more ſeldome and rare practiſe, though they muſt bee vſed oft as God giueth occaſion, and when hee calleth thereunto.

2. What is an holy faſt?

A. A religious [a] abſtinence from all [b] the labours of our calling, and [c] comforts of this life, ſo farre as comelines & neceſſity will permit; that we might be more ſeriouſly [d] humbled [e] before God, and more fervent in prayer. [a] Heſt 4. 16. [b] Leu. 23. 28. [c] Exod. 33. 5. [d] Dan. 9. 9. 11. [e] Leu. 23. 27.

Expoſ. 7. A faſt is to be kept as a Sabbath vnto God. Leu. 23. 28. Eſa. 58. 13. 14 And therefore as vpon the Sabbath, ſuch buſineſſes of this life muſt be auoided, that agree not with the Sabbath.

8. By the comforts of this life, we are to vnderſtand, meate, drinke, coſtly apparell, recreation, and all other delights.

Dan.

Dan. 10.1. Cor.7.5

9. With faſting muſt be ioyned a ſerious meditation of our ſinnes. Ezr.9.4.6. Neh.1.6.7. Gods iudgements.Neh.9.35. 36. 37.and our ſpeciall wants.Dan.9.11. 18. The perſon meet for this exerciſe muſt be no nouice in religion.Luk. 5.36. 37.Matth. 9. 15. 16. A faſt is is either of one alone, 2.Sam.12.16. or of the whole family,Zac.12.12. or of a particular congregation, or of the whole Church in generall.Iudg.20.28.

Q. When ought we to faſt?

A. **When we feele or [c]feare ſome grieuous [1] calamitie vpon vs or hanging ouer [1] our heads, want ſome ſpeciall [2] bleſſing, are preſſed with ſome ſpeciall ſinne, or goe about ſome weighty [f] matter.** [c] Heſt 4.16. Eſr. 8.21. [f] Act.13.2.

Expoſ. 10. As ſword, famine, peſtilence, ſtrange vnwonted ſicknelſes, vnſeaſonable weather, &c. Ezek. 14. 21. with Eſa. 22.12.13.

11. Theſe iudgements hang ouer our heads, which our ſinnes, and the ſinnes of the land haue deſerued, and crie for. Amos.8.5.8 Iam.5.4.Geneſ. 18. 20. and which God hath threamed by his word

and

and ministerie, Zeph. 1.3.4.5. with Zach. 1.6. Lam. 1.13. 14.20. with 2. 7. and hath inflicted formerly vpon like transgressors. Ier. 7.12. Amos. 6.2.3.

12. Notwithstanding the ordinarie and dayly prayers of his people, the Lord in great wisdome, will see them want some speciall good thing, that they may seeke him more earnestly in the vse of the duty of fasting. Iudg. 20.28.

Q. What is an holy feast?

A. An [11] extraordinary thanksgiuing for some notable deliuerance, out of some desperate danger; testified [14] with feasting before God, with ioy and gladnesse, sending presents to our friends, and [h] portions to the needie. 1 Chron. 16. 8. and. 29. 11. [h] Neh. 8. 19. Hest. 9. 22.

Expos. 13. In a day of extraordinarie thanksgiuing, there should bee a serious remembrance of Gods benefits, Psa. 116. 6. and. 103. 2. wherby wee should bee stirred vp after a feruent manner, to yeeld praise to the Lord, Psal. 34.3 and 35.27. Exod. 15.2. and reioyce before him heartily, Deut. 12. 12 tying our selues vnto him by renewng our couenant, Ioh. 2.9.

Deut

Deut. 29.3. 10. 11. 12.13 2. Chron. 15. 11. 12 and learne to bee more confident in him, hauing experience of his great goodneſſe. Pſalm. 3. 5.6. and 52. 9.

14. On the day of thankeſgiuing wee may haue a more liberall vſe of Gods creatures, both in meate and apparell, then is ordinarie Neh. 8. 10. Heſt. 9.22. But this muſt be vſed in moderation and ſobrietie, that men may be better fitted for the exerciſes of religion, 1.Kin.8.65. This exerciſe, if it be publique, muſt bee ioyned with the preaching of religion: if priuate, with the reading of the Scripture, or ſome holy exhortation, for the better ſtirring vp of affection.

Q What is a religious vow?

A. A ſolemne [1] promiſe vnto God, made by a [15] fit perſon of ſome [16] lawful thing, which [17] is in his choice, to teſtifie his loue [18] and thankfulnes, [1] Deut. 23.21. 22. Prou. 20.15.

15. Such perſons are fit to vow, who haue knowledge, iudgement, and ability to [16] diſcerne of a vow and of the duties belonging to the performance of the ſame. Eccl. 5.2

16. A

16. A man may not vow an vnlawfull, vile, or superstitious thing, Deut. 23. 18. for we are obliged to auoid all euill, yea all appearance of euill, 1. Thess. 5. 22. It is presumption and rashnesse to vow that to God, which hee hath forbidden, and will not accept, Iudg. 11. 30. 31.

17 What we are not able to performe, either by reason of the common frailty of all men, Eccl. 55. with 1. Cor. 7 7. or of our subiection vnto others, as the wife, child, seruant, may not vow, without the liberty of their superiours, Num, 30. 3. 4. 6. 7. 8. 12. That thing is not bee held in our free choise, which we are necessarily bound vnto before our vow, Leu. 27. 26. Deut. 23. 22. 23. But yet to quicken and stirre vs vp the better to the performance of our dutie, it is lawfull to renew the couenant and vow which wee made vnto the Lord in Baptisme, Psal. 119. 106. To God, vowes were commonly made with prayers, Gen. 28. 20. Psal. 61. 5. and paid with thanksgiuing, Psal. 65. 1. and 66. 13. 13. 14. and 116. 14. Ioh. 2. 9.

18. Vowes should be performed speedily, Eccl. 55. Deut. 23. 23. Psal. 76. 11. If

wee

vowe raſhly, the raſhnes is to be repented of, the vowe otherwiſe lawfull is to be performed; but a vowe ſhould not in any wiſe be the bond of iniquity. Matth. 15.5.6.1. Sam. 25. 22.39. Act. 23.21.

Q. Can faith being wrought and confirmed in vs, be fruitles and vnprofitable?

An. No: [l] for it [k] worketh by loue, [k] Gal. 5 6.

Expoſ. 19. By faith wee are knit vnto Chriſt. Rom. 11.19. 20. Eph 3.17. and cannot be vtterly fruitleſſe. Ioh. 15.5 ſeing we receiue the ſappe of grace from him. Ioh. 1.16. Col. 1.19

Q. What is the principall worke of faith?

An. It [m] purifieth [l] the heart. [l] Act. 15. 9.

Expoſ. 20. To purifie the heart, is to abate and crucifie the power of ſinne in the beleeuers, and by little and little to renew them in holines and righteouſnes, Gal. 5.24 and 6. 14. The Spirit of God is the authour of ſanctification, Ioh. 3. 5. 1. Cor. 6, 11. Gal. 5. 22. Rom. 8. 11. faith is the inſtrument of the holy Ghoſt, whereby the heart is cleanſed. Col. 2. 12.

Q. What followeth thereupon?

An. A fighting [21] **and combating against sinne and corruption.** Gal. 5.17.

Expos. 21. Those that are sanctified, are sanctified in euery part, Col. 2. 11. 1. Thes. 5.23. Eph. 4.24. Col. 3.10. and yet but in part, Pro. 30.2.3. Phil. 3.12. Rom. 8.13. Col. 3.5. so that grace and corruption are mingled together in the best, Rom. 6.13. and 7. 25. whence followeth a spirituall combate not, of the minde with the will, or the will with the affections only, Numb. 22. 34. nor of diuerse desires onely, in respect of sundry and different considerations, but of the part regenerate with the part vnregenerate, Gal. 5.17. as of the minde regenerate, with the mind vnregenerate, and so of the will &c. This combate is continuall, against the first motions to sinne, not onely against outward grosse euill. Rom. 8. 13. Eph. 4. 22. Rom. 6.17. The effect hereof is, that a man sanctified cannot doe what hee would, Gal. 5.17. sometimes hee is grieuous foiled by the flesh, Matth. 26. 40. 41. but in the ende the Spirit shall get the victorie. 1. Ioh. 4. 4. and 5.4. Rom. 8.2. Reu. 2.26.

Q. What else?

An. A

A. A renouncing [l] of all euill in [22] affection, and of [23] groſſe [m] ſinne in life, and conuerſation. [l] Act. 2. 38. [m] Act. 19. 18. 19.

Expoſ. 22. A pure heart can no more delight in euill, then a cleane fountaine can ſend forth corrupt waters, Pſal. 24. 4. Eſa. 32. 6. 8. Pro. 12. 5. therefore a purged heart muſt renounce all euill. Ezek. 36. 26. 27. Ier. 32. 39. 40.

23. The will is the commander of the outward man, 2. Cor. 8. 11. if it be turned vnto God, the conuerſation muſt needs be reformed. Ier. 3. 14. 17. 1. Sam. 12. 20. 21. 1. King. 8. 48. 49.

Q. What is a third thing that followeth hence?

A. Loue, [n] and [24] delight in that which is good, ioyned with a ſincere [25] deſire, purpoſe, and [o] endeauour, daily to amend whatſoeuer is amiſſe, and to [p] leade a life according [26] to the law of God.

[n] Pſal. 119. 97. [o] Phi. 3. 13. 14. Act. 11. 23. [p] Pſal. 119. 6.

Expoſ. 24. The ſame ſpirit which wrought the grace of faith, and cleanſeth the heart, doth ſweetly incline it both to long after, and to cleaue with

ioy to that which is good Ezek. 36. 27. Ezek. 11. 19. 20. Rom 6. 19. Psal. 86. 11.

25. The true beleeuer hath laid aside the practise and desire of all sinne, Psal. 119. 113 128. 163. not onely out of a foresight of the ill consequences, and fearefull euils that may fall, 1. King, 8. 47. Ezek. 18. 28. Luk. 15. 17. but euen out of loue to the cheifest good, and all goodnes, 2. Cor. 5. 14. and that with a true purpose, Psal. 119. 106. Act. 11. 23. and well-aduised deliberation, Ruth. 1. 16. therefore hee is willing to espie out, and reforme whatsoeuer is out of order Psal. 119. 59. But not here, that all haue not the like measure of grace, Rom. 12. 3. neither can with like victorie ouercome their corruption, Rom. 14. 1. and 15. 1. Phil. 3. 15. The strong should not waxe proud, Rom. 11. 20 Galat. 6. 1. Rom 14. 3. nor the weake bee dismayed ouermuch, Rom 14. 4. Mar. 4. 31. 32.

26. The redeemed of the Lord doe see that many waies they are bound to obey. Psal. 100. 2. 3. and 86. 13. 1. Cor. 6. 19. 20. 1. Pet 1, 17. 18. and also that it is a blessed thing to beare the yoke, Mat. 11. 29. 1. Ioh. 5. 3, Psal. 65, 4. and 119. 14.

Gal.

Gal. 6. 16. and so they resolue to denie their owne will, and follow the Lord. Phil. 1. 27. and 3. 20. Act. 26. 7. 1. Pet. 4. 2. 3.

Q. Wherin is the summe of the Lawe contained?

A. In the q tenne r Commandements, q Deut 10. 4. and 4. 13.

Expos. 1. These tenne commaundements are an abridgement of the whole Lawe, the full exposition whereof is to bee found in the bookes of the Prophets and Apostles, and holy men, who wrote by inspiration of the spirit, Exod. 34. 27. 1. Kin. 8. 9. Matth. 22. 40. for the right vnderstanding of the tenne commandements called the Decalogue, obserue these rules.

1. The Law is spirituall, binding the soule and conscience to entire obedience. Rom. 7. 14. Matth. 5. 21. 22. 27. 28.

2. The meaning of the precept is to bee drawne from the maine scope and ende thereof. Matth. 5. 33, 34, 35, 36, 37.

3. The commaundement which forbiddeth a sinne, commaundeth the con-

trary dutie, and the commaundement which requireth a dutie, forbiddeth the contrary sinne. Psal.34.12.14.Esa.1.16. 17.Mar.3.4.

4. Vnder one vice expressely forbidden, all of the same kinde, and that necessarily depend thereon, as also the least cause, occasion, or inticement thereunto are likewise forbidden. Mat.5.21. 22. 17.28.1.Iohn 3.15.

Vnder one duty expressed, all of the like nature are comprehended, as all meanes, effects, and whatsoeuer is necessarily required for the performance of that dutie, and therefore in diuerse, yea in all the commaundements one and the same duty may in diuerse respects be commaunded, and one and the same sin may be forbidden.

6. Where the more honourable person is expessed, as the man, let the woman vnderstand that the precept concerneth her.

7. Where the duty of one man standing in relation to another is taught, there is taught also the duties of all that stand in the like relation one vnto another: as when the duty of one inferiour to-

towards his superiour is taught, there is taught the generall dutie which all superiours owe to those that be vnder them, which inferiours owe to them that be ouer them, and which equalls owe one to another.

Q. How are they diuided?

A Into two Tables. Deut. 5. 22 and 10. 1. 2

Expos. 2. From the commaundements, as they are set downe we may obserue. 1. That the law is most perfectly wise, iust, equall, and strictly binding the consciences of all men without exception, and that continually. Deut. 4. 5. &c. Psal. 19. 7. &c.

2. For order of doctrine, there is a perfect distinction of one commaundement from another, but as touching practise, they are so nearely knit together, that no one can be perfectly obeyed, vnlesse all be obeyed, and he that breaketh one commandement transgresseth the whole law. Deut. 27. 26. Gal. 3. 10. Iam. 2. 10. 11.

3. The loue of God is the ground of our loue to our neighbour. 1. Ioh. 4. 20. and 5. 1.

4. Our loue to our neighbour is a testimonie of our loue to God, Rom. 13. 8, 9, 10.

5. Such as be truely religious, must haue respect vnto all Gods commaundements Psal. 119. 6.

6. The duties of the first Table are most excellent, and the breaches thereof more grieuous then of the second, if equal proportion be obserued, and comparison bee made, 1. Sam. 2. 25. Esa. 7. 13.

7. If two Commaundements cannot bee performed at once, the lesser must giue place to the greater: so the loue of God must bee perferred before the loue of our neighbour, and morall duties before outward circumstances. Hos. 6. 6. Matth. 12. 4.

8. The law is set forth as a rule of life to them that are in Christ, therefore our obedience is to be performed vnto God, in, and through Iesus Christ. Matt. 19. 17. 18. 19. Exod. 19. 6, 7, 8. with 20. 1. &c.

9. All sinnes here forbidden are to be shunned, and that both alwayes and at all times. The duties commaunded are per-

perpetuall, to bee practised when the Lord giueth opportunitie, and calleth thereunto.

Q. Which are the Commaundements of the first Table?

An. **The foure first, and they teach vs the dutie which we owe vnto God immediately.**

Q. Which are the Commandements of the second Table?

A. **The fiue last, which instruct vs in our duty towards our neighbour.** Ephes. 6.2.

Q. Which is the first Commandement?

A. **I am the Lord thy God &c. Thou shalt haue none other Gods before my face.**

Q. What is the generall dutie required in this commandement?

A. **That in 3 mind, will, affection, and the effects of these, wee take the true God, in Christ, to be our God.**

Expos. 3. The speciall duties of this commandement, are knowledge of God, acknowledgement, estimation, Deut. 4. 39. Isa. 43. 10. Psal. 89. 6. 7. &c. and 9. 1. Ier. 24. 7. and. 9. 24. Col. 1. 10. Mic. 7. 18. faith, trust, 2. Chron. 20. 20. Psal. 27. 1. 3.

and

and 37. 5. loue, Deut. 6. 5. Psal. 18. 1 Mat. 10. 37. feare, reuerence, Psalm. 2. 10. 11. and 4. 4. 1. Pet. 1. 17. Matth. 10. 28. Ier. 10. 6, 7. and 5. 22. Leuit. 19. 14. Psal. 130. 3. Reue. 15. 3, 4. hope, Lam. 3. 24. 26. Rom. 15. 13. Ierem. 17. 13. humility, 1. Pet. 5. 6. Mic. 6. 8. Gen. 32, 10. patience, Psal. 39. 9. Rom. 12. 12. Heb. 10. 36. Iob. 1. 21. Ier. 14. 22. Ioy. Psal. 33. 1. zeale, or feruor of will, Gal. 4. 18. desire of Gods presence in heauen, Phil. 1. 23. 2. Tim. 4. 8. Reu. 22. 17. 20. inuocation, Psal 32. 6. and 65. 2. Phil. 4. 5, 6. thankefulnes, Psal. 75. 1. and 56. 12, 13. swearing by God alone, Deut. 10. 20. adoration, Deut. 6. 13. and 10. 20. Matth. 4. 10. and profession of his name. 1. Pet. 3. 15. Matth. 10. 32. Dan. 3. 17. and 6. 11. Rom. 10. 10.

Q. What is the generall sinne here forbidden?

A. All † failing to giue God that aforesaid honor which is due vnto him: or else in ‡ whole or in part giuing it vnto any other.

Expos. 4. The sinnes forbidden are, Atheisme, Psa. 14. 1. Tit. 1. 16. Exod. 5. 2. ignorance, Ier. 4. 22. and. 9. 3. Psal. 14. 3. error concerning God, Rom. 1. 23. Ioh. 5.

23. infidelitie, diſtruſt, Heb. 10. 38. Iſa. 7. 9. Ier. 17. 5. 6. preſumtion, Matth. 4. 7. 1. Cor 10. 6. 10. Num. 15. 30, 31. want of loue, 1. Cor. 16. 22. of feare or reuerence, Pſal. 36. 1, Deut. 28. 58, 59. prophaneſſe, Rom. 1. 30. 2. Pet. 3. 4. 5. Pro. 1. 22. deſpaire, Geneſ. 4. 13. impatience, Exod. 16. 3. and 17. 2. 3. deadneſſe and hardneſſe, of heart Rom. 2. 5. Luk. 2. 34. and vnthankfullneſſe. Rom. 8. 21.

5. Alſo pride, Act. 12. 23. Dan. 4. 26. 27. Luk. 18. 14. confidence in wit, wealth, friends, wicked deuiſes, Ier 17. 5, 6. and 49. 16. 2. Chro. 16. 12. carnall loue, Mat. 10. 37. Ioh. 12. 43. Tim. 3. 2. feare of man more then of God. Reu. 21. 8. Matt. 10. 28. Ier. 10. 2 baſe delights, that draw the heart from the fountaine of goodnes, Matth. 24. 37. Luk. 21. 34. and 14. 18. &c. Inuocation of wood, ſtone, or Saints departed, Dan. 3. 2. &c. Eſa. 63. 16. ſacrificing to our nets, Hab. 1. 16. or bleſſing an Idoll, Eſa 66. 3. 1. Sam. 31. 9. Pſa. 106. 28. dedicating holy dayes to the honour of Saints, Exod. 32. 6. or to the croſſe, profeſsing homage or obedience to the Pope, 1. Cor. 7. 23. repreſenting God by an image, Deut. 4. 12. 15. Eſa. 40. 18. ſo-

cietie

ſociety of marriage with idolaters of this kind, Deut. 7. 1. Exod. 34. 11. 15. 2. Chro. 21. 6. ſeeking to wizards for helpe, Leuit. 20. 6. 1. Sam. 28. 11. &c. and aſcribing any thing whether it be property worke, or glory that belongeth to the Lord alone, to any creature, or thing, though we acknowledge it to be no God, Ephe. 5. 5. Phil. 3. 14. Exod. 32. 8. Rom. 1. 23. 25. 1 Cor. 10. 20.

Q. Which is the ſecond Commaundement?

A. **Thou ſhalt not make to thy ſelfe any grauen Image, &c.**

Q. What is the generall duty which this Commandement requireth?

An. **That we do [6] worſhip the true God purely, according to his will.**

Expoſ. 6. The particular duties of this precept, compriſed vnder that generall, are hearing and reading the word, and prayer either publike or priuate, Math. 28. 19. 20. Deut. 33. 10. Luk. 4. 15. and 11. 1. and 1. 10. 1. Tim. 2. 1. adminiſtration of the Sacraments, Matth. 3. 1. 6. and 26. 26. &c. and diſcipline, Mat. 18. 15. &c. 2. Cor. 2. 6. 2. Theſ. 3. 15. meditation, Pſa. 1. 2. and 37. 31. and 77. 15. conference,

Deut.

Deut.6.7.Mal 3. 16. faſting, Luk 5.35. Act. 13. 2.and feaſting, Eſt.9. 17. with all meanes and furtherances thereof: all which muſt be approoued, exerciſed, maintained, and performed purely, as God offereth opportunitie, without carnall imaginations and conceits. Deut.4. 2.and 12.32.Act.17.29. Eſa.40. 18. 22. &c.

Q. What is the generall ſinne forbidden?

An. All [7] omiſſion of Gods true worſhip when it is required, and all falſe worſhip, either inuented by others, or taken vp of our owne heads.

Expoſ. 7. The omiſſion of any of the former particular duties required, as of hearing, &c. Luk.14.19. Eſa 64.7.is here forbidden. As alſo carnall imaginations in Gods worſhip, Act.17.29. liking and approbation of our owne inuentions. Num.15.39.making images for a religious vſe, Leuit.19. 4. and 26. 1. worſhipping God in, at, or before an image. 1.Kin.19.18.2.Ki.18.4.adding to, or detracting from, or changing any thing of the word of God, inſtituting falſe Sacraments or offices in Gods Church, Deu.4. 2.and12. 32.1. Kin.12.. 31. 32wil-worſhip

ſhip, grounded onely vpon good intent or cuſtome, Matth. 15.9. Col 2.18.23. as Popiſh faſtings, going on pilgrimage, vowes of pouertie, ſingle life, or any ſuperſtitious or vaine thing: tying Gods preſence to time or place, Num. 23.28. 29. 1. Sam. 4.4 7.2. Sam. 15. 25. Ioh. 4. 20. praying vpon beads, maintayning of any idolatrous cuſtomes, as fit and decent to adorn and beautifie the worſhip of God, Deu. 12. 30. Eſa. 30. 22. ſocietie with falſe worſhippers of God in marriage, Deut. 7. 3.4. Exod. 23. 32. 33. and making leagues of amity with them. 2. Chron. 19. 1.2.

Q. What is the third Commandement?

A. **Thou ſhalt not take the name of the Lord thy God in vaine, &c.**

Q. What is the generall duty required in this Commandement?

An. **That wee ſhould vſe the titles, properties, workes, and ordinances of the Lord, with knowledge, faith, reuerence, ioy and ſincerely in thought, word, and conuerſation.**

Expoſ. 8. The ſpeciall duties of this precept are, reuerent meditation of Gods titles, properties, and Word, Pſal.

8.1.

8.1. &c. Pſal. 1. 2. and diligent obſeruation of his workes, both of creation and prouidence, mercy and iudgement, Pſal. 104. 24. and 107. 43. Hearing the word and calling vpon Gods name, with deſire, Pſal. 4. 2. 1. care, diligence, Eccl. 4. 17. Iob. 5. 27. conſtancie, Pſal. 122. 2. zeale, Iam. 5. 16. Matth. 11. 12. faith, Iam. 1. 6. Ioh. 5. 24. ioy, Matth. 13. 44. and humilitie, Eſa. 66. 2. and 57. 15. Receiuing the Sacrament with due preparation and right affection, 1. Cor. 11. 28. Numb. 9. 6. &c. making confeſſion of our ſinnes with griefe, Ezr. 9. Dan. 9. broken-heartednesse, Pſal. 51. 17. and purpoſe of amendment, Iob. 39. 37. 38. Speaking of Gods word and workes with ſinceritie, feare, and reuerence, vpon iuſt occaſions, Pſal. 119. 46. Deut. 28. 58. Swearing by the name of God in truth, iudgement, and equity, being lawfully called thereunto, Ier. 4. 2. vſing apparell, meat, drinke, ſleepe, recreation, &c. after a ſanctified manner, with prayer, moderation, and to the glorie of God, 1. Tim. 2. 9. Luk. 21. 34. 1. Tim. 4. 4. 5. 1. Cor. 10. 31 and with an outward profeſſion of religion, ioyning an vnblameable conuerſation, Phil. 1. 27

1. 27. 1. Pet. 3. 1. 2. Tit. 2. 10. Matth. 5. 16.

Q. What is the generall sinne forbidden?

A. **Omitting the dutie here required, vsing his name when we ought not, or otherwise then we should.**

Q. When is the name of God taken otherwise then it should?

A. **When it is vsed ignorantly, superstitiously, without faith, rashly, not to a right end, hypocritically, falsely, against conscience, and when men name themselues Christians, but liue scandalously.**

Expos. 9. The speciall sinnes forbidden, are omissions or neglect to know, Psal. 92. 5 6. &c. obserue, Zeph 3. 5. meditate, or make vse of the titles, properties, ordinances, or workes of God. Matth. 13. 19. and. 7. 26. &c. and 10. And also light, vnreuerent, vaine, false, superstitious or wicked thinking thereof. Mal. 2. 17 Psal 5. 21 praying without vnderstanding. 1. Cor. 14. 15. desire or care to speede Matth. 6. 7. or faith in Gods promises, Rom. 10. 14. hearing without attention or care to get good thereby, Ezek. 33. 30. Act. 28. 21. 22. receiuing the

Sacra-

Sacrament ignorantly for custome, without holy preparation, and affection required, 1. Cor. 11. 17. &c. Swearing vainly, Ier. 5. 7. Matth. 5. 34. rashly, 2. Sam. 19. 7. Eccl. 9 2. falsly, Zach. 5. 3. Ier. 5. 2. and wicked blasphemy against God, Leuit. 24. 11. 2. King. 19. 22. cursing and banning. 1. Sam 17. 43. abusing the creatures in excesse, Amos 6. 1. &c. or superstition, Col. 2. 20. 21 Gen. 32. 32. making a sport of sinne, Prou. 14. 9. Ier. 11. 15. and liuing scandalously in the profession of religion, 2. Sam. 12. 14.

Q. Which is the fourth Commaundement?

An. Remember the Sabbath day, &c.

Q. What is the generall duty here required?

An. That the whole Sabbath, or Lords day, be set apart from all cõmon vse, as holy to the Lord, both publiquely and priuately in the practise of the duties of necessitie, holinesse, and mercie.

Expos. 11. In this Commandement it is enioyned, that we finish all our worldly businesse in sixe dayes, Deut. 5. 13. and that we rise betimes in the morning vp-

on the Sabbath, Mark. 1.53. compared with vers. 38. 39. Exod. 32.5.6. Psal. 92. 2. and prepare our selues for the publike Congregation, by prayer, meditation, thanksgiuing, and examination of our hearts, Eccles. 4.17. Psa. 93. 5. 2. Tim. 2. 19. going about the workers of mercy, and instant necessitie, with heauenly mindes, Matth. 12. 1, &c. Luk. 13.15. It. is also required that wee ioyne with the peole of God in the publique Congregation, hearing the word read and preached, calling vpon Gods name, receiuing the Sacraments, praising God for his mercies, singing of Psalmes, 2. King 4.23. Act. 13.14. 15.44. and 15.21. and 16.13. and 17. 2. and 20.7. In which exercises wee must bee all the while attentiue, Act. 16.14. reuerent, Esa. 66.2. and eager to get good, Psal. 42. 1. 2. not departing till the blessing be pronounced, Ezec. 46.1. 2. 20. Act. 10. 33. 1. Cor. 14. 16. After the whole day is to bee spent with delight, and cheerefulnesse, in religious meditation, reading and conference, and the workes of necessitie and mercy, Esa. 58.13. 14. Act. 17. 11. Psal. 1. 2. Luk. 24.14. 17. 1. Cor. 16. 2.

Q. What

Q. What is the generall ſinne there forbidden?

An. All neglecting [12] of the duteis of that time, [13] prophaning of that day, in whole or in part, by needleſſe works, words, or thoughts, about our callings or recreations.

Expoſ. 12. Here is forbidden idlenes, or a negligent omiſſion of any dutie required, either in whole or in part, for matter or manner: as ſleeping out the Sabbath in the morning, ſleight preparing our ſelues for the publiqne aſſembly, abſence from it, comming late, ſleeping there, ſtaring about, going foorth before the bleſsing, miſapplying the word, Mat. 20.6. Act. 20.9.

13. All prophanation of the Sabbath, or any moment of that precious time, with wordly carrs, words or buſineſſe, is condemned alſo, Eſa. 58.13 as trauailing iourneyes, Exod. 16.29. 30. keeping faires, Neh. 13. 15. 16, 17. labouring in ſeed-time and harueſt Exod. 34. 21. going on trifling errands, &c. vaine recreations, as bowling, ſhooting, hunting, ſtoole-ball, &c. on this day are vnlawfull.

Q. Which day is to be set apart as holy to the Lord?

A. It is morall and perpetuall to kéepe one day in seauen as holy: from the creation to the resurrection of Christ, the seauenth day was instituted, after Christ his resurrection the first day of the weeke was ordained, and is to be kept for euer.

14. The worke of our redemption is the greatest worke that euer was, Ioh. 3. 16. and by Christ his resurrection from the dead, a new creation was as it were finished: wherefore seeing that he rose againe the first day, it was (as Diuines agree) meete the Sabbath should bee changed to the first day, Act. 20. 7. 1. Cor. 16. 2.

Q. Which is the fift Commandement?

An. Honour thy Father and thy Mother, &c.

Q. Who are meant by Father and Mother?

An. Not onely naturall parents, but also all Superiours in office, age, and gifts.

Expos. 15. All Superiours are called by the name father and mother, 2. Kin. 2. 12. and 5. 13. Esay 19. 13. because they

are

are sweet and pleasant names, apt to signifie both the affection that Superiours ought to beare towards their inferiours, and also to perswade inferiours cheerefully to performe their dutie. Houshold society alsó is of all others the first, from which all others sprung, by the encrease of mankind. Gen. 4.1.2, and 9.1.

Q. What is it to honour?

A. To acknowledge the excellency that is in men by vertue of their place, and accordingly to yéeld it to them.

Q. Are the duties of inferiours onely hereintended?

A. No: but of Superiours and equals also.

Q. What then is the generall duty required in this commandement?

A. That we carefully [16] obserue that order God hath appoynted amongst men, and doe the duties which wée owe vnto them, in respect of their places and degrées.

Expos. 16. Of all men as they stand in relation one to another, here is required wisdome and iustice, to yeeld to euery man that which appertaines to his place, 1. Pet. 2. 17. loue and diligence in fitting

themseles with gifts meete for their place, 2. Tim. 2.15. and doing their duties modestly, and moderation in bearing with the defects of others, Gal. 6. 1. and prayer for the mutuall good of others, Iam. 5. 16.

Q. What is the duty of inferiours to there Superiors?

A. To be subiect, 17, reuerent, and thankfull, bearing with their wants, and couering them in loue.

Expos. 17 The wholesome lawes of Magistrates must be carefully obserued, Tit. 3. 1. 1. Pet. 2. 13. Rom. 23. 2. their persons reuerenced. Pro. 24. 21. 1. Pet. 2. 17. and defended with the goods, body and life of the subiect; and to them tribute and custome is freely and willingly to be payed, Rom. 13. 6. 7. 2. Sam. 18. 3. and 21. 17. The ministers of the Gospel must be had in singular loue, for their workes, sake, 1. Thess. 5. 13. their doctrine must bee receiued with gladnes of heart, Heb. 13. 17. Luk 10. 16. 1. Thes. 2. 13. themselues defended against the wrongs of wicked men, Rom. 16. 4. and made partakers of all good things for this life, Gal. 6. 6. Wiues must after a speciall

ciall manner loue, feare, and obey, their husbands, yea though they be froward, which muſt be manifeſted in word and behauiour, Epheſ. 5. 33. 22. 23. 24. Col. 3. 18. 1. Pet. 3. 1. 1. Sam. 25. 3. they muſt be helpers to them in godlines, and in the things of this life, Gen. 2. 18. 1. Pet. 3. 1. Pro. 3. 1. Children muſt imbrace the inſtructions of their parents, continue in feare and obedience to the end, not beſtow themſelues in marriage without their conſent, Epheſ. 6. 1. Luk. 2. 51. Exod. 18. 19. Ruth. 3. 5. Iudg. 14. 2. and miniſter freely vnto their neceſſities, 1. Tim. 5. 4. Gen. 47. 12. Seruants muſt wiſely, faithfully willingly, and painefully beſtowe their time appointed in their gouernors ſeruice. Tit. 2. 9. 10. Eph. 6. 5. 5. Gen. 31. 38. 1. Tim. 6. 1. 2. ſubmitting themſelues to holy inſtruction, bearing rebukes and chaſtiſements, though they be vniuſt, without grudging, ſtomacke, ſullen countenance, anſwering againe, or reſiſtence, Tit. 2. 9. 1. Pet 2. 18. vntill they can vſe ſome iuſt and lawfull remedie. Weake Chriſtians muſt not cenſuer the ſtrong, for vſing their libertie, Rom. 14. 2. 3. Young men muſt giue, due re-

ſpect to the aged, asking their counſell, riſing vp before them, giuing them leaue to ſpeake before them, &c. Titus 2.6. 1.Pet.5.5. Leuit.19.32. Iob.32.4.6. Inferiours in gifts, muſt not grudge or diſdaine their ſuperiours, but ſeeke to make benefit of the gifts that God hath giuen them, Ioh.4. 19 Rom 16.1.2.3.&c. All theſe duties are cheerefully, diligently, and faithfully to be performed to ſuperiours though they be wicked and vngodly, in reſpect of the commandement, wil, and authority of God, who hath ſo appointed. Pſal.119.4.14.32.117.

Q. What is the dutie of Superiours?

A. **To carry themſelues gravely, meekely and after a ſeemely manner towards their inferiours.**

Expoſ. 18. Magiſtrates ought by all good meanes to procure the good of their ſubiects, making holy and iuſt lawes, for the maintenance of piety and iuſtice, appoynting officers that be wiſe, couragious, and fearing God, to ſee iuſtice executed; and labouring to roote out ſinne by puniſhing offenders iuſtly, and incouraging the Godly, 1. Tim.2.2. 2. Chron. 19.5.&c. Rom. 13.4. Deut. 16. 18.19.

18. 19. Psal. 101. 6. 7. 8. 1. Pet. 2. 13. Esay 49. 23. Ministers must labour in priuate reading, meditation, prayer, and publike teaching, by instruction, exhortation, rebuke, and comfort, keeping the holy things of GOD from contempt, and watching ouer their flockes, that their people bee not corrupted by false doctrine, or by scandalous conuersation. 1. Tim. 4. 13. 16. & 3. 2. &c. 1. Sam. 12. 13. Deut. 33. 10. Ezek. 33. 7 &c. and 34. 4. Acts 20. 28. Matth. 7. 6. Pro. 27. 23. Ezek. 44. 23. 24. Husbands must choose religious wiues, dwell with them as men of knowledge, louing them dearely, bearing with their infirmities, protecting them, prouiding things necessary for their state and calling, allowing them competent maintenance, imployment, and liberty, specially for the seruice of God, reioycing and delighting in them, prudently admonishing them in great loue and tendernes, and praising them for their faithfulnes. 2. Cor. 6. 14. 1. Pet. 3. 7. Eph. 5. 33. Gen. 34. 6. 7. Gen. 20. 16. 1. Sam. 30. 5. 8. Eph. 5. 28. 29. Exod. 21. 10. Pro. 5. 18. Gen. 26. 8. Esa. 62. 5. Gen. 30. 2. Iob. 2. 10. Fathers must bring their chil-

children to holy Baptiſme, Gen. 21 4. Mothers muſt nurſe their owne children if they be able. 1. Tim. 5. 16. Gen. 21. 7. 1. Sam. 1. 22. both muſt bring them vp in inſtruction and feare of the Lord, Eph. 6. 4. Deut. 6. 6. 7. 29. Exod. 12. 26. keepe them in ſubiection, traine them vp in ſome honeſt labour and calling, Gen. 4. 1. 2. louingly, and ſeaſonably correct their faults, not without compaſſion and ſorrow. Prou. 23. 13. and 19. 18. and 22. 15. and 29. 15. 17. Eph. 6. 3. beſtowe them fitly in mariage, aod that in due time, 1. Cor. 7. 36. 38. Ier. 26. 6. and lay vp ſomething for them as abilitie will ſuffer. 2. Cor. 12. 14. Pro. 19. 14. Maſters muſt chooſe into their houſes, true, and religious ſeruants, and when they are entertained, take care to imforme them priuately, and ſee that they ſerue God in publique alſo. Pſal. 101. 6. Acts 10. 2. Ioſh. 24. 15. Gen. 18. 19. Exod. 20. 10. prouide and giue them fit meate, lodging, wages, worke, time of refreſhing, Pro. 27. 27. 1. Cor. 9. 9. Deut. 24. 14. 15. Pro. 31. 15. take care of them, when they bee ſicke, that they periſh not for want of good attendance, Matth. 8. 6. and admoniſh,

moniſh, rebuke, correct them, if neede require, Pro. 29. 19. Eph. 6. 9. Col. 4. 1. Strong Chriſtians muſt beare with the infirmities of the weake, ſeeking to build them forward, vſing their libertie aright, for edification, and not for offence, forbearing euen things lawfull for the good of their neighbour, Rom. 15. 1. 2. and 14. 13. 15, &c. 1. Cor. 8. 13. Old men ſhould bee examples of patience, ſobrietie, and holines, ſound in faith, able to giue good counſel and direction, Tit. 2. 3, 4. Such as excell in gifts muſt not diſpiſe others, but imploy their graces for the good of them.

Q. What is the dutie of equals?

A. **Equals muſt regard the dignitie and worth of each other, modeſtly carle themſelues one towards another, and in giuing honour goe one before another.** Eph. 5. 21. Rom. 12. 10.

Q. What is the ſixt commandement?

A. **Thou ſhalt doe no murther.**

Q. What is the generall duty of this comandement?

A. **That by all meanes lawful we deſire and ſtudy to preſerue our ** owne perſon, and the ** perſon of our neighbour.**

bour.

Expos. 19. The speciall duties of this commandement, in respect of our selues, are loue and care to preserue the vigor of mind, and strength of body, that they may be seruiceable to the Lord, and fit for our brothers good, Ephes. 5.29. to which end wee must vse cheerefulnesse, Prouerb. 17. 22. sobriety in care, meate, drinke, apparell, recreation, and vse of Physicke, Matth. 6, 34. Pro. 25. 26. and 23. 2. as also moderation in labours, Eccles. 4. 8 and sleepe, seeking lawfull meanes of refuge from violence and danger, as giuing soft words, courteous answer. Iudg. 8. 23. Prou. 25. 1. flying and shunning the company of angry persons, Prou. 22. 24. 26. vsing the benefit of law, Deut. 17. 8. &c. and weapons for our necessary defence, &c.

20. The speciall duties in respect of our neighbour, are loue, Rom. 13. 8. reioycing at the good of their persons, 1. Cor. 12. 25. 26. Rom. 13. 15. compassion and tendernes of hart towards them, Eph. 4. 31. 32. patience, bearing wrongs, forgiuing iniuries, Col. 3. 12. 13. passing by some wants in mens words, or actions,

ons Eccleſ. 7. 21. Prou. 17.9. couering them with ſilence, taking all things in the beſt ſence, 1. Cor. 13.5.7. courteous behauiour, Eph. 4.32. eaſineſſe to be entreated, Iam. 3.17. gentle anſwers, Pro. 15.1. hearing our inferiours ſpeake in their iuſt defence Iob 31.13. auoiding all occaſions of ſtrife, parting with their owne right ſometimes for peace ſake, Gen. 13.8.9. not neglecting any duty of loue and friendſhip, though we bee forced to goe to law for our right, Rom. 12. 18. Releeuing the needy, viſiting the ſicke, cloathing the naked, lodging the ſtranger, &c. Heb. 13.2.3. Iob. 31. 19.20. pleading for the life and perſon of the poore, and ſuch as be wronged, & deliuering them alſo if it ſtand in our power, Pro. 24.11.12. vſing mildnes in rebukes, and moderation in correction, Gal. 6.1. yet according to the quality of the offence, Iude v. 22.23. And in a word be harmeleſſe, and innocent towards all men, Pſal. 15.3. taking care that they ſuſtaine no harme, by vs or ours. Exod. 21. 8. in their perſons, in taunt, Matth. 5.22. ſtripe, or ill handling, Leuit. 24.19. To our owne and our neighbours cattell

we

wee must also shew mercy, Prou. 12. 10.

Q. What is the generall sinne here forbidden?

An. All neglect of our owne, or our neighbours preseruation or desire of our owne or their hurt, conceiued in heart, or declared by word, gesture, or deede.

Expos. 21. In respect of our selues by this Commaundement is forbidden excessiue sorrow, Prou. 17. 22. distracting care, thoughts against our selues solitarie musing on the temptation of Sathan, neglect of meat drink, apparell, or recreation, physicke, sleepe, labour, &c. or excesse therin: medling with other mens matters, Amos 4. 1. Prou. 23. 21. and 26. 17. desperate aduentures, companying with them that be make-bates, quarrelous, and furious, &c. Prou. 26. 20. 21. doing that whereby wes are or may bee stirred vp to anger, and refusing to craue the aid of the Magistrate.

22, In respect of our neighbour, here is forbidden hatred, 1. Iohn 3. 15. enuy Prou. 14. 30. vnaduised anger. Matth. 5. 22. pride, Pro. 13. 10. desire of reuenge, foolish pity, reproching for sinne, or any other

other infirmitie; as pouerty, baſenes of blood, ſtammering, Leuits. 10. 14, &c. chidings, brawlings, crying with an vnſeemely lifting vp of the voyce, Eph. 4. 31. complaints to euery one of the iniurie wee haue receiued. Diſdainfull or ſcornefull carriage, as dejectedneſſe of countenance, Geneſ. 4.5. nodding the head, pointing with the finger or vſing any other prouoking geſture, Pro 6.17. ſtubbornneſſe, implacableneſſe, Rom. 1. 31. breaking ieſts vpon our neighbour, Oppreſſion, Leuit. 19.13. with-drawing corne from the poore, Prou. 11.26. detaining the hirelings wages, Leu. 19.13. Ier. 22.13. nor reſtoring the pledge, Exod. 22.26. Quarrelling. Tit. 3.2. ſtriking, wounding, Exod. 21.18. 22.26. placing manhood in reuenge or bloudſhed, Pro. 20.22. extremitie of puniſhment, Deut. 25.2. all taking away of life, otherwiſe then in caſe of publique iuſtice iuſt war, and neceſſary defence, Exo. 21. 12. Gen. 9.6. and all ſparing thoſe the Lord commaundeth to bee puniſhed, Prouerbs 17.15.

Q. What is the ſeuenth Commandement?

An. Thou

An. Thou shalt not commit adultery.

Q. What is the generall duty of this commandement?

A. That we should keepe our selues pure in soule and body, both towards our selues and others.

Expos. 23. The speciall duties of this Commandement are, puritie of heart, 1. Thes. 4. 3. 4. speech sauouring of sobriety, Col. 4. 6. temperance in sleepe, recreation, diet both for quantitie and qualitie, Luk. 21. 34. 1. Thes. 5. 6. conuenient abstience, watching, and fasting, modesty in apparell, 1 Tim. 2. 9. grauitie in behauiour, Tit. 2. 3. making a couenant with our sight, hearing, and other senses, Iob 31. 1. Psal. 119. 37. possessing our vessels in holinesse and honour, 1. Thess. 4. 5 finally, in such as haue not the gift of continency, holy marriage with such as be fit, 1. Cor. 7. 2. 9. 39. and therein due beneuolence, fidelity, and confidence each to other, 1 Cor. 7. 5.

Q. What is the generall sinne here forbidden?

An. All vncleannes of heart, speech, gesture, or action, together with all the causes

causes, occasions, and signes thereof.

Expos. 24. The speciall sins forbidden in this Commaundement, are filthy imaginations and lusts, Col. 3.5. speaking or giuing eare to rotten and corrupt communication, Eph. 5. 3. 4. 1. Cor. 15. 33. wantonnesse of the eyes, Matth. 5. 28. giuing them libertie to wander, and to roue about, 2. Sam. 11. 2. Idlenesse, Ezec. 16. 49. intemperance in sleepe or diet, Ier. 5. 8. excesse, Eph. 5. 18. new-fanglenesse, Zeph. 1. 8. immodesty in apparrell, Esa. 3. 16. &c. wearing that which agreeth not to our sexe, Deut. 22. 5. lasciuious pictures, 1. Thes. 5. 22. impudency or lightnes in countenance or behauiour, Prou. 7. 13. painting the face, 2. King. 19. 30. vnnecessarie companyings with lewde persons, Prou. 5. 8. promiscuous dancing of men and women, Mark. 6. 22. fornication, Deut. 22. 28. adulterie, Deut. 22. 32. incest, Leu. 18. 6. abhorring marriage, or vnlawfull entrance into the same, when the parties are within the degrees of affinitie prohibited, Leuit 18. 6. formerly contracted, Deut. 22. 23. or married to some other who are yet aliue, Rom. 7. 2. vnseasonable, or intemperate abuse of

the mariage bed, Leu. 18. 19. Heb. 13. 4. and also all vnnaturall lusts, Leu. 18. 22. 23. Rom. 1. 26. 27.

Q. What is the eight Commandement?

An. **Thou shalt not steale.**

Q. What is the generall duty of this Commandement?

A. **That by all good meanes we further the outward estate of our selues, and of our neighbours.**

Expos. 25. The speciall duties of this Commandement, are, an honest calling, 1. Cor. 7. 20. Gen. 4. 2. faithfull labouring, Eph. 4. 28. true and honest dealing therein, Psal. 15. 2. frugality, honestly keeping what we haue gotten, wisely ordering our expences, and conueniently vsing what God hath giuen, that we may be helpefull to others, Pro. 21. 20. contentation with our estate, be we neuer so poore, 1. Tim. 6. 6. 7. 8. borrowing for need and good ends, what wee are able to repay, and making payment with thanks and cheerefulnes, Ex. 22 14. 15. at time appointed, Ps. 15. 4. or if wee cannot keep day, then by al other meanes contenting the creditour. Giuing freely, Luke 6. 30. iustly, Esa. 38. 7. and cheerefully,

2. Cor.

2.Cor.9.7. according to our abilitiy, and our neighbours neceſſitie, 2. Cor. 8. 13. lending freely, not requiring our owne before the day appointed, not compounding for gaine, forbearing or forgiuing the whole or part of the ſumme lent, if it cannot be paide without the hazard of vndoing the borrower, Luke 6. 35. vſing truth, faithfulneſſe, iuſtice, and indifferency in buying, ſelling, letting, hiring, partnerſhip, &c. Mat 7.12. 1. Theſſe. 4.6. not concealing the faults of our wares, or other commodity, or taking aduantage of the neceſſity or vnskilfulneſſe of the one partie, but equally reſpecting the good of each other, Gal. 5. 13. ſeaſonable and faithfull reſtoring of things committed to our truſt, Exod. 22.7.8. of things found, Deu. 22.1.2.3. & of things vnlawfully gotten, Leuit. 6. 2. &c. Good aduiſednesſe in vndertaking ſuretiſhip in matters not aboue our abilitie, and for ſuch as are knowne and approued Chriſtians, Pro. 11.15. and 17.18. moderation in recouering that which is our owne, Phil. 4.5. Miniſters that receiue the tithes muſt feed the flocke committed to their charge, Ezech. 34. 2. Lawyers muſt take

no cause into their hands, which they see can haue no good end with equitie, Esa. 5.20. Psalm. 15.5 and they must follow those which they vndertake to defend with all honest diligence and faithfulnes for loue of equitie, and not of gaine ending sutes with all possible dispatch and good expedition. Exod. 18.13. &c.

Q. What is the generall sinne here forbidden?

A. All neglect to further our owne, or our neighbours wealth, al impeachment or hinderance thereof. and all encrease thereof by vniust and indirect dealing.

Expos. 26. Actuall sinnes of commission here forbiden, are idlenesse, inordinate walking, Prou. 12. 11. 2. Thess. 3. 11. couetousnesse, 1. Tim. 6. 10. miserable pinching, and defrauding our selues of the good things which God hath giuen vs, Eccles. 6. 1. &c. and 2. 26. wastfull consuming of our substance by lauish spending in meate, drinke, apparell, buildings, vnnecessarie gifts, sports, &c. Prou. 21. 17. Eph. 5. 18. and by vnaduised suretiship. Prou. 23. 13.

27. In

27. In reſpect of our neighbour, grutching at the proſperitie of others borrowing to maintaine idlenes, defrauding men of their right, what we are not able to repay, Ezek. 18.7. alſo borrowing vpon intereſt, vnleſſe it be in caſe of neceſſitie; denying what we haue borrowed, or repaying vnwillingly. Pſal. 37.21. Leuit. 19. 13. lending vpon vſurie. Exod. 22. 25. Exacting increaſe meerely for the loane. Ezek. 18. 8 cruelly requiring all a mans debts, Eſa. 58.3. without mercie or compaſsion. In bargaining, buying, ſelling, letting, hiring, partnerſhip to vſe iniuſtice, craft, fraud, or falſehood, 1. Theſſ. 4.6. as making things litigious and doubtfull, reſpecting a mans owne commoditie onely; parting with bad warres for good, Amos 8.5. or good at an exceſſiue rate, enhaunſing the iuſt price, meerely becauſe wee ſell for day, ingroſſing wares into our owne hands, that we may ſell them at our owne pleaſure, diſpraiſing what wee are to buy, Prou. 20. 14. or prayſing what we are to ſell without iuſt cauſe, and for our meere aduantage: buying vnderfoote, eſpecially of ſuch who ſell for need; abuſing

mens simplicity and vnskilfulnesse, vsing false weights, ballances, measures, and lights to deceiue, Leuit. 19. 35. Prou. 11, 1. selling things hurtfull, and not vendible, as dispensation for sinne, charmes, church-liuings, Prou. 10. 25. Mal. 3. 8. crucifixes, &c. Detayning things strayed, found Exod. 23. 4. Deut. 22. 1. 2. 3. or the meanes of our neighbours liuing layed to plegde. Exod. 22. 26. 27. as also things committed to our trust and custody, Deut. 27. 19. Prolonging of suites, defending bad causes, immoderate, or vnciuill contending at law for our owne right, selling iustice, Prou. 15. 17. remouing ancient bounds. Deut. 19. 14. robberie by land, or sea Zach. 5. 3. 4. 5. whether it be stealing goods, cattell, Exod. 23. 1. seruants or children, Exod. 21. 17. Deut. 24. 7 with, or without colour of law, receiuing of things stolne, Prou. 29. 14. Psal. 50. 18. 19. 22. And all vnapproued and vnprofitable trades of lifes or callings (if they may bee so tearmed) as iesters, iuglers, parasites carders, dicers, gamesters, players, fortune-tellers, figure-casters, sturdy rogues, and such as be makers of the proper instrument of vn-

vnlawfull games, Ier. 10. 2. Iob. 30. 1. 2. 3. 2. Theſſ. 3. 10. Act. 19. 19.

Q. Which is the ninth Commandement?

A. **Thou ſhalt not beare falſe witnes againſt thy neighbour.**

Q. What is the generall dutie here required?

A. **That by all meanes wee ſéeke to maintaine our owne and our neighbours good name, according to truth and a good conſcience.**

Expſo. 28. The ſpeciall duties of this commandement, are to ſpeake ſparingly, Pro. 10. 19. and to ſpeake the truth from the heart, Pſal. 15. 2. In reſpect of our ſelues, rightly to know and iudge of our ſelues, Gal. 5. 26. 2. Cor. 13. 3. to procure our owne good name, Pro. 22. 1. by ſeeking Gods glory firſt and principally, Matth. 6. 33. Heb. 11. 2. 39. iudging and ſpeaking well of others, Matth. 7. 2. and walking vnblameably, Eccleſ. 10. 1. Luk. 1. 6. Iob. 1. 1. to defend it alſo when need requireth, but modeſtly and in a ſort vnwillingly.

29. In reſpect of our neighbour, wee are commaunded to deſire and reoiyce in his good name, Rom. 1. 1. Gal. 1. 23.

24. ſorrow for his infirmities, Pſal. 119. 136. Ezra. 9. 6. and couer them in loue, Prou. 17. 9. 1. Pet. 4. 8. hoping the beſt with patience, and ſo iudging, 1. Cor. 13. 5. 6. 7 not bewraying his ſecrets before we haue admoniſhed him, Prou. 11. 12. and 25. 9. 10. yea, though wee doe it with griefe, and to ſuch as wee deſire might helpe and redreſſe them, rebuking him to his face, Matth. 18. 15. 16. Gal. 2. 11. when iuſt occaſion requireth, but yet louingly and meekely, Gal 6. 1. Prou. 25. 12. with remembrance of what is praiſe-worthy in him, 1. Cor. 1. 4. 10. Reu. 2. 2. 3. 4. commending him where hee deſerued well. yet rather in his abſence then preſence, 1. Theſ. 5. 22. defending the good name of him, whoſe vnblameable carriage is knowne vnto vs by teſtimony, hand-writing, and oath, if neede require, Philem. 10. 11. &c. not receiuing idle or falſe reports againſt our brother, Pſal. 15. 3. Prou. 25. 23. and 26. 20.

Q. What is the generall ſinne forbidden?

An. All falling to procure, defend, and further our [4] owne, and [11] our neighbours credite: all vniuſt defence, wrongfull ſuſpition, or accuſation of

our

our ſelues or others.

*Expoſ.*30. Here is forbidden an ouer, or vnderweening of the good things in ourſelues, Luk.18 9.10. 11. Exod.4.10. 13. Ier. 1. 7. bearing our ſelues aboue our worth, Phil.2.3. boaſting, Prou. 27. 1. excuſing our ſelues vniuſtly, 1. Sam. 15.15. Gen. 3.12. debaſing our ſelues, diſſemling that others may praiſe vs, procuring our ſelues an ill name by walking vndiſcreetly or offenſiuely, 2 Sam. 12.14. Rom. 2. 23. 24. and a needleſſe leſſening the good opinion others haue of vs, by bewraying of our weakneſſe, as want of learning &c. to the carper.

*Exp.*31. Here are condemned euil ſuſpitions, Matth.7. 1. 1. Sam. 13. want of deſire, care, and reioycing in our neighbours good name, 1. Pet. 2. 1. reioycing in his infirmities, contempt, or fooliſh admiration of others, Act 12. 22. Pro. 27. 14. vniuſtly renewing the memorie of our neighbours crimes which were in tract of time forgotten, Prou. 17.9. calling good euill, or euill good, Eſa. 5.20. flattery, Prou. 27. 14. Iob. 17. 5. forbearing to ſpeake in the cauſe or credit of our neighbours, Prou. 24. 11. 12. and. 31. 8.9.

8. 9. rash censuring, Matth. 7. 1. 2. nodding the head, winking with the eye, pointing with the finger, or any other vilifying or deriding gustures, Matth. 5. 22. speaking the truth with desire of our neighbours discredit, 1. Sam. 22. 14. 15. with Psalme 51. 1. 2. 3. listening to tailebeares, Prouerbs. 25. 23. raising false reports, Leuit. 19. 16. relating mens words to their disgrace, contrary to their meaning, 1. Sam. 22. 9. 10. Matth. 26. 60. 61. spreading aboad flying tales, Prou. 26. 20. 21. 22. libels. false presentments and citations, giuing false euidence, and pronouncing false sentence, Leuit. 19. 15. 35. Exod. 23. 6. Deut. 19. 16. Prou. 19. 5. In respect of our selues and our neighbours, here is forbidden lying and equiuocating. Eph. 4. 25. Col. 3. 9. 10.

Q. What is the tenth Commandement?

An. Thou shalt not couet, &c.

Q. What is the generall dutie here commanded?

A. That we be truly [1] [2] contented with our owne outward condition, and heartily desire the good [2] of our neighbour in al things belonging vnto him, great and small

small[z] 1. Tim. 6. 8. 1. Cor. 7. 29. 30. Act. 26. 29.

Expos. 32. In this commaundement wee are inioyned to acquaint our selues with thoughts of good towards our neighbour Esay 32. 8. 3. Ioh. 2. Iob. 31. 29. and that which appertaineth to him; to reioyce in the present good estate of our selues and our neighbours. Psalm. 34. 2. and 119. 74. and cheerefully to praise God for it.

Q. What is the generall sinne forbidden?

An. All thoughts of mind, wishes, and desires of heart, and delightfull remembrances of evill against contentednesse. Iob. 31. 21.

Q. Is any man able to keepe this Law?

A. Not perfectly: for the[z] godly often fall, the most holy[33] fails[b34] alwaies in their best actions: but the child of God ought[c], may, and usually doth[d] walke according to the Law sincerely. [z] Iam. 3. 2. [b] Exod. 28. 36. 37. 38. [c] 1. Ioh. 2. 14. Ioh. 14. 15. 35. [d] 1 King. 15. 5.

Expos. 33. In the seruants of Christ there remaines some root of bitternesse, Heb. 12. 1. Rom. 7. 13. the flesh lusteth against the spirit, Gal. 5. 17. their knowledge

ledge is but in part 1. Cor. 13. 12. Psal. 119. 18. their obedience therefore cannot be perfected, Ios. 9. 14. 15. 2. Sam. 12. 9. 12. 2. Chron. 33. 22. Luk. 1. 20.

34. Often in the matter, and manner of doing Iosh. 9. 14. 15. continually in the measure of dutie, the most holy doe offend. Neh. 13. 22.

Q. Should not a Christian omit doing of good altogether, seeing he cannot doe it in that measure that God requireth?

An. No: but [a] with [c] diligence and singlenes of heart strive against corruption, looke [f] for the assistance of Gods spirit, and labour to [g] grow in grace. [c] 2. Cor 7. 1. [f] 2. Chron. 16. 9. Phillip. 4. 13. [g] 1. Pet 2. 2. and 2. Pet 3. 18.

Expos. 35. The sinne which cleaving to the worke defiles, is by all meanes possible to be avoided. Matth. 6. 1. 2. 3. 4. &c. Psal. 37. 27. but the worke it selfe is not to be forborne. For we haue an absolute charge from God, to exercise our selues in all good workes, Esa. 1. 17. 1. Pet. 3. 11. Col. 1. 10. 2 pet 1. 5. and a mercifull promise, that he will forgiue the infirmities which our corruption doth fasten vpon them, and fauourably accept our sin-

ſincere endeauour to walke in all holy obedience, though now & then we, thorough weakeneſſe doe ſteppe awry. Iob. 42.7. 2. Chro. 30. 19. 20. Eſa. 40. 11. Can. 2. 14. Numb. 23. 21. Ezek. 34. 16.

Q. What meanes ſhould a man vſe to grow in grace?

A. He muſt thoroughly [g] examine [h] his waies, [i] iudge himſelfe, watch [k] ouer his heart, at all times in all places, occaſions, and conditions, [l] redeeming the time, to ſtore his heart with good, and preſerue his faith. [g] Hag. 1. 5. 7. [i] 1. Cor. 11. 31. [k] 2. Tim. 4. 5. Eph. 5. 16. [l] Heb. 10. 35. 36. 38.

Expoſ. 36. Examination, which is a diligent exquiſite, and vnpartiall ſearch of our hearts, thoughts and wayes, Lam. 3. 40. by the word of God, Rom. 7. 7. as in his preſence; is a ſpeciall meanes to preſerue from pride, ſecuritie, hardneſſe of heart, and falling into ſinne, Heb. 3. 13. Pſal. 4. 4. It doth quicken to prayer, Gen. 24. 63. Pſal. 19. 12. is a good ſteppe, to repentance Pſ. 119. 59. Hag. 1. 5. ſetleth in a Chriſtian courſe, Pſal. 39. 1. prouokes forward in godlineſſe, Pſ. 119. 59. 60. and makes charitable towards others, Gal. 6. 4.

37. To

37. To iudge a mans selfe, is to passe an vnpartiall sentence against himselfe, agreeable to the word of God, according to the measure of that iniquitie which by examination he findeth in himself e Ezec. 16.61. and 20.43. Dan. 9.8. Luk. 15. 18. 19. This awakeneth the heart, Ezec. 36. 31. maketh vs afraid of sinne Gen. 39.9. spurreth vs to sue to the throne of grace, 1. King. 8. 38. and preuenteth the iudgements of Gods, 1. Cor. 11. 31.

38. Watchfulnesse, which is a narrow, carefull, and continuall keeping, obseruing, and ouer-seeing of our hearts, and all our wayes, Prou. 4. 23. is both exceeding necessarie, seeing that of our selues we are apt to erre Psal. 95. 10. and haue many occasions besides to draw vs away from godlinesse, Luke. 14. 18. 20. and exceeding profitable to preuent or withstand Sathan, 1. Pet. 5. 8. Matth. 26. 41. keep vnder lusts, auoid and cut off strayings and wanderings of minde and life, 2. Tim. 4. 5. 1. Cor 16. 13. Ps. 101. 2. keepe the heart in good order, and to eschew dangerous decayes, fals, and discomforts, which otherwise men shall runne into, 2 Sam. 11. 2. 1. Tim. 2. 14. 2. Cor. 11. 3.

39. To

39. To re'eeme time, is ſo to husband it, that euer, moment thereof may bee ſpent for our beſt aduantage, Eph.5.16. Col.4.5. Time is a precious thing, being loſt it is vnrecouerable, though God may pardon it to the penitent, Eſa. 1.16.18. therefore wee muſt redeeme the time of youth, Eccl. 12.1. of the Goſpell, 2 Cor. 6.2. the Sabbath, Exod. 20.10. the time of ſickneſſe, health, and vacancie from buſineſſe in our callings, &c. Luk.19.42. Ioh.9.4. Gal.6.10. Pro.10.5.

40. When mans heart is emptied of euill, it will quickly gather filth againe, (as garments will duſt,) vnleſſe it be fraught with good, Matth 12.43. 44. 45.

41. If faith decay in vs, (as needes it muſt, vnles it be carefully ſtirred vp preſerued, and exerciſed, 2. Tim. 1.6.) godlines muſt needes wither. 1. Tim. 1.5. for faith is the victorie whereby wee ouercome the world, 1. Ioh. 5,4. thereby wee wreſtle againſt ſinne, by the Almightie power of Ieſus Chriſt, Gal. 2,20. and our liues muſt needes be full of doubtings or ſecuritie, drowned with carnall delights, 1. Kin. 11.4. and ſinfull pleaſures, and the word will looſe its efficacie, Heb. 4.2. the

exer-

exercises of religion their sweetnesse. To the end that faith might be preserued, we must value it aboue gold and siluer, 2. pet 2. 1. often meditate vpon the sweetnes, Psal. 119. 103. and 139. 17. constancie, Reu. 1. 5. 2. Cor. 1. 20. and perpetuity of the most precious and free promises which are the grounds of faith, Ho. 14. 5. Ezech. 36. 22. walke according to the rules thereof, learne to exercise it, liuing thereby, Heb. 10. 38. Rom. 1. 17. and sincerely, constantly, and conscionably vse al those meanes, wherby faith is wrought or nourished.

Q. How else?

A. Ye must take[m] vnto him the whole armour[42] of God, and with[n] care, vprightnesse, and constancy vse the meanes of grace before prescribed, in one[o] estate as well as another. [m] Ephes. 6. 14. [n] Prou. 2. 3. 4. Colos. 4. 2. [o] Iob 27. 10.

Expos. 42. All Christians are called to be souldiers, Reu. 12. 7. to fight vnder Christ Iesus their Captaine, against the flesh, Rom. 8. 13. the world, 1. Ioh. 2. 16. & the deuill, 1. Pet. 5. 8. 9. a spirituall, subtile, and malicious enemy, Eph. 6. 12. Re. 20. 2

Matth.

Matth. 13. 28. 29. that can neuer be appeased: they had need therefore take vnto them the whole armour of God, which they must daily put on, and continually keep on, that at all times they haue it ready for vse, to repell and quench the fierie darts of the deuill. The parts of this armour are sincerity, loue of righteousnes, the Gospell, Faith, liuely hope, and the word of God, Eph. 6. 14. 15. 16. 17. 18. These are kept on by earnest prayer, watchfulnes, and holy meditation.

Q. What priuiledges doth God afford vnto his children in this life, who labour according to his will to grow in grace?

A. They may be [q] assured [s] of his fauour and fatherly [t] care [r] ouer them, the direction [r] of his spirit, their [t] growth in [t] grace and [v] perseuerance to the end [q] 1. Ioh 3. 12. Ioh. 1. 12. [s] 1. Tim. 4. 10. Mat. 10. 30. [r] Psal. 143. 10. [t] Col. 1. 9. 10. [v] Phil 1. 6.

Exp. 1. It is first of all to be obserued that none of these priuiledges can be enioyed without great strife and labour. 1. Cor. 16. 13.

2. Not onely some vncertaine hope, or dimme sight of Gods fauour; but assu-

rance therof may in this life be obtained. Iob. 19.25. 2. Cor. 5. 1. 2. Tim. 4. 8. and 1. 12. for the Scripture exhorts vs to make our calling and election sure, 2. Pet. 1. 10. layeth many sufficient grounds of assurance, 1. Ioh. 4. 13. and 3. 14 Phil. 1. 6. and proposeth diuers examples of them, who haue attained thereunto, Rom. 8. 34. 38. 39. Luke 2. 29. Heb. 11. 9 10. This is a rare and precious priuiledge, because it may constantly bee enioyed with an increase therof. Hos 13. 14. Malac. 3. 6. 1. Thes. 4. 1. &c. is alwayes accompanied with ioy vnspeakeable and sweete contentment, Cant 1. 1. Psal. 4. 6. 7. Ioh. 8. 56. 1. Pet 1. 8. and the longer it is possessed, the sweeter it is; daintie meates may become loasome, but wee cannot surfet of Gods fauour. Psal. 17. 15.

3. God would haue his Children know that in euery state he will saue & vphold them, Ps. 9. 10. and 32. 6. 7. euen when his wrath doth burne against his enemies, Esa. 33. 4. 5. 6. and 27. 7. 8. hee will teach them the good way which they ought to follow, Ps. 25. 12. 14. Prou. 3. 32. giue his Angels charge ouer them, carie them in his bosome, Psa. 91. 11. 12. &c. The amiable

ble, sweete, and comfortable titles that Christ giueth to his Spouse, calling her my loue, my doue, my sister, my spouse. my vndefiled, doth shew what great regard he hath of euery Christian. Can. 1. 8.9.and.2.14.

4. The seruants of Christ are exhorted and commanded, to grow in grace and godlinesse, 1.Thess.4. 1. 10. Col. 1. 10. there are patternes of holy men left vnto vs in Scriptures, that haue grown rich in wisdome and holinesse, Reuel. 2. 19. what God commandeth in the Gospell, that Christians should beleeue he will inable them to doe. Ioh.6.63.1.Ioh. 5.3 & what ordinary grace any of the faithfull did obtaine, the same may all the faithfull looke for; Zach.12. 10. Ephes.4.4. 2. Pet.1.1. if it be for their good, Ro. 8.28. for they are all vnder the same couenant, haue the same redeemer and sanctifier, & haue the same promises made vnto them. 2. Cor.6.18. 1.Tim.2.5.6. Ephes.4. 30. and 2.13.

Q. What other priuiledges doth God afford vnto them?

A. They are kept vv from, comforted in, and deliuered out of many troubles,

taught to vse all estates aright, [v] preser-ued [x] from [y] foule offences enabled [z] to [a] rise againe, if they [b] fall, instructed to [*] liue godly, and haue [c] possession [10] of the word. vv Psal. 32. 10. Act. 16. 27. x Prou. 11. 8. y Lam. 3. 27. Phil. 1. 12. z Luk. 1. 6. a Psal. 37. 23. 24. b Eph. 2. 10. c Luk. 8. 15.

Expos. 5. The godly shunne the sinnes which others follow with greedinesse, Gen. 39. 9. and 42. 18. Neh. 5. 15. Iob. 31. 1. order their affaires with godly wisedome, Act. 23. 6. and 22. 26. and 18. 11. with 19. 37. and foresee the euill to come, and hide themselues, Prou. 22. 3. and 26. 12. therfore they are preserued from many troubles that others fall into; and yet for want of care and watchfulnesse, they often draw on small griefe vpon their heads, from which they might be free, if they would carefully subdue their passions, and looke vnto their wayes. Can. 5. 2. 3 4. 5. 6. 2. Sam. 11. 2. 3. Psal. 51. 8.

6. In prosperitie the godly are taught to edifie themselues, Act. 9. 31. to walke in meekenes, lowlines, feare and comfort of the Lord doing good, Iob. 14. 15. 21. 24. in aduersitie, to be humble, patient,

pray.

pray. 1. Pet. 5. 6. Iob. 1. 22. Pſalm. 39. 9. and 30. 7. 8. grow out of loue with this world, 2. Cor. 5. 1. 2. 3. 4. prize the Lords fauour, Pſal. 73. 26. 28. cleaue cloſe vnto God, examine their hearts, and reforme their wayes, Lam. 3. 40. Zeph. 2. 1. Eſa. 27. 9. In their callings to take triall of their wiſedome, faith, ſinceritie, loue of righteouſneſſe and patience, and ſo to goe about the ſame with hearts affecting the things that be aboue, Pſal. 112. 5. Gen. 31. 38. 39, 40. Gal 5. 22. Gen. 17. 1. 2. Zach. 8. 16. Luk. 21. 19.

7. If the godly be ouertaken with ſome reproachfull euill, Gen. 9. 21. and 19. 33. it is not ordinary, Rom. 8. 1. 2. Cor. 5. 7 but for a time, Pſ. 37. 34. when they haue caſt off their armour, and neglect their watch, 2. Sam. 11. 1. 2. Mat. 26. 40. 41. the Lord ſuffring them to fall, to let them ſee their weaknes, correct their careleſneſſe, cure in them pride of heart, & contempt of others, and ordering their ſlips for the glory of his great name, the comfort of the weake, and the good of the partie fallen, after that by repentance he is riſen againe.

8. The righteous may fall, but the

Lord will not suffer them to perish; Ioh. 10.28. Christ hath prayed for them, Iob. 17.20. Luk. 22.32. the immortall seede abideth in them, 1. Ioh. 3.9. the spirit of God doth quicken them, Rom. 8.2.11. so that afterward they take heart and courage againe to fight against sinne and Sathan; therefore they can neuer be vtterly vanquished, though for a time they be throwne downe, 2. Cor. 4.8.9.

9. If the faithfull seeke vnto the Lord, he will teach them with delight and comfort to liue godly in all places, and callings, Prou. 2.3.4.9. Esa 30.21. but yet they shall find the flesh rebelling against the Spirit, Gal. 5.17. Psal. 42.5.11. that they might not trust to themselues, but in the Lord, Prou. 3.5.6. no longer liue then finde need to pray, Lord strengthen me, 1. Thess. 5.17. be thankfull to God for the mercies they haue receiued Psal. 54.6 7. not triumph before the victory, nor walke in securitie, as though they had no enemy, 1 pet. 5.8.9. and that by how much the fight is more painefull, sharpe, & difficult by so much the victory should be the more delightfull, sweet, and glorious, Rom. 16.20. Reu. 12.10.

10. The

10. The word of God is possessed when it is receiued truely as our owne, is kept and laide vp safely, as a treasure in our minds and hearts, so that we haue it in readinesse for our direction and comfort, and doth rule ouer vs with an holy and vniuersall soueraignetie. Luk. 2. 51. Col. 3. 16. 17. Psalm. 119. 111. 112. 33. 34.

Q. Doe all the godly, or any at all times enioy all these priuiledges?

An. No: some are ignorant of them, not beleeuing, or at least faintly beleeuing that there are such; others are careless, who prize not, and so take not paines for these things as they ought.

Q. What other hinderances doe deprive Christians of these priuiledges?

An [d] Inordinary passions, as feare, anger, selfe-loue pride, loue of pleasure, cares of the world; & earthly incumberances, and inconstancie in good duties; temptations also to distrust, doe keepe vnder many. [d] Iam. 4. 1. 2. 3.

Q. How should a man bridle and reforme these vnruly passions?

A. Let him highly esteeme a Christian life, pray earnestly, set himselfe most a-

gainst the corruptions that bee strongest in him, shun the occasions of sinne, hide the[e] commandement in his heart, and apply[f] the death of Christ for the killing of corruption. [e] Psalm. 119. 51. [f] 1. Ioh. 5. 4.

Q. How may a man ouercome his temptations to distrust?

A. He must not giue credit to Satans suggestions against Gods truth, but consider of Gods [h] [11] power, [i] goodnes, [k] vnchangeablenes, former [l] mercies and free [m] grace in giuing vs his sonne [12]: so that weaknes, vnworthines, want of feeling comfort, should not dismay him. [g] Matt. 4. 3. 4. [h] Matth. 8. 2. Esa. 40. 28. [i] Psalm. 51. 1. 2. [k] Ier. 31. 3. [l] Psalm. 77. 11. [m] Rom. 5. 8. 9.

Exp. 11. God is in power all suffcient, that hee can helpe vs Eph. 3. 20. and in loue euerlasting, Ioh. 13. 1. 2. Thes. 2. 16. 1. 1. 31. 3. seeing then he hath once loued vs, we may be assured that he will neuer leaue vs. Phil. 4. 19.

Expos. 12. God giues Christ to them that are lost in themselues. Esa. 61. 1. 2. Matth. 9. 12. 13 and the weake as well as the strong are partakers of his merits, 1. Ioh. 2.

1. Ioh. 2. 1. ſtrength of grace in vs, and ſoundnes of a Chriſtian conuerſation, is not the roote of comfort; neither ſhould weaknes, and vnworthineſſe in vs breed doubting of our ſaluation, Heb. 10.22. The ground of all comfort is, that God of his free grace hath giuen his Sonne to vs miſerable ſinners, euen to as many as beleeue in him, 1. Ioh 2.2. and Io.3,16. and the weake faith doth lay hold vpon Chriſt as truely, though not ſo comfortably, as the ſtrong doth. 1. Ioh. 2.12.13. 14.

Q. What elſe muſt be done?

A. **Conſider what promiſes the Lord hath made, to [n] keepe and vphold vs, what [o] incouragements he hath giuen vs to beléeue [13], and howacceptable a thing it is [p] that we ſhould ſo doe.** [n] Matth. 19. 18. Luk. 22.32. [o] 1. Ioh. 3.23. [p] Matth. 8. 10. and 15.28. Rom. 4.20.

Expoſ. 13. God commandeth, perſwadeth, intreateth the thirſtie and burdened to beleeue hath bound himſelfe by couenant vnto them, Eſa. 43.25. ſealed it by the Sacraments, and confirmed the ſame by oath. Gen. 22.16.17. Pſalm 105.9. Luk. 1.73. And the deeper our miſe-

miserie is, the more we glorifie his name, by resting vpon him for succour, Psa. 22. 1. Rom. 4. 18. 20.

Q. What other things is to be learned for the ouercomming of these temptations?

A. We must iudge our selues [q] not by present [r] feeling, or by our owne [s] discerning the fruites of grace, but by that which we [t] haue felt, and the [t] fruites of grace which appeare to others [q] Psalm. 116. 11. Psal. 13. 1. [r] Psal. 51. 10. [s] Psal. 77. 11. [t] 2. Cor. 2. 10. 11.

Expos. 14. A man may haue faith that feeles not comfort and grace, that sees not the fruits of grace Psalm. 22. 1. and 77. 8. 9. The soule is sometimes sicke, Ezek. 4. 4. 16. Cant. 3. 5. and sometimes in a swound, Cant. 5. 6 sometimes we iudg amisse of our estate, Psal. 116. 10. 11 and 77. 10 obseruing what motions we haue to euill, but not how wee resist them, supposing we haue no grace, because we haue not what grace wee desire, or because we finde not our selues at all times alike affected, and comforted, or else wee want what others haue, or wee conceit them to haue; whereas God giues not all graces to one man, nor to

all

all in the same measure, Ephes.4.7.Zach. 12.8. And also it is the propertie of men in affliction, to admire small things in others, and denie great and many graces in themselues. Likewise the vastnesse of desire causeth that which is much in comparison to seeme nothing. Sathan workes vpon the timorous disposition of some, and perswades them that they haue fearefully consented to those suggestions which they alwayes abhorred, and in which they neuer tooke delight: or that they wilfully offend, when some sinfull motions arise in their hearts, to which they doe not consent, but which they resist, praying to God for forgiuenesse and assistance: and because wee in temptations want one grace which accompanies faith, to wit, ioy, Iob.8.56. 1.Pet.1.8. we conclude that wee haue no faith at all, whe eas faith and ioy bee not inseperable companions, Iob.13.15. Heb.11.1. Psal.77.2.3. the violence of temptation hindering the sense of mercy when God doth not with hold comfort; for which causes we must not ouermuch trust our selues, or credit our feeling, but giue credit, to the testimonie of the godly

and

and faithfull.

Q. What may be a further helpe beside?

A. It is good to examine our [t]hearts, [u]vse the aduise[vv] of others: but we must know withall, that groning after [x]labouring to rest our wearied soules vpon the promises of grace, being neuer satisfied vntill our doubtfulnesse be removed will bring a good end. [v] Psal. 4. 4. [vv] 1. 5. 14 [x] Mat. 11. 28.

Expos. 15. God with-holdeth or withdraweth comfort sometimes, by reason of some secret sinne not yet repented of, or suffereth Sathan to buffet vs that wee might more seriously repent of some corruption, Iob. 40. 3. 4. 5. 6. with 42. 6. 2. Cor. 12. 7. And hereby the Lord doth correct our not prizing comfort at a high rate. Cant. 5. 3. 4. 5. our forgetfulnesse to praise him for it: wee ought therefore wisely to make triall of our wayes, neither sparing any sinne, nor censuring that to bee sinne which is iust and lawfull; not making light account of any sinne, nor yet calling our repentance into question, because some things haue beene amisse, or we haue not attained to perfection.

2. Doe

Q. Doe the fruites of the spirit alwayes appeare in the faithfull?

A. No: they are[y] obscured in our first [16]conuersion, in the dayes[17] of[z] security when we[a] leaue our first loue,[18] in time of[b] temptation[19], or some[20] relapse[c] into sinne. [y] Luk. 5. 37. 38. [z] 1. Cor. 3. 1. [a] Reuel. 2. 4. [b] Psal. 6. 1. 2. 3. [c] Psal. 51. 10.

Expos. 16. At our first conuersion wee are as new borne babes, who haue the truth of mans nature, but the perfection of it groweth with age, 1. Cor. 3. 1. Heb. 5. 13. Our knowledge is small and confused, Psal. 73. 22. and 119. 33. 34. 100. our sight of Gods loue dimme, many doubts arise in our minde. Luk. 24. 38. because of our weakenes and vnworthines, many lusts are vntamed, wee are vnexperienced to put on or weare the Christian armour, and therfore are oft foyled of our aduersaries. Some few at their first conuersion, abound in the fruits of the Spirit more sensible, that they might be prepared for some future combates, wherein God will set them forth to be examples to the weake. If our comfort and ioy that wee felt in our first conuersion bee diminished, it is either

that by reason of securitie, or temptation. 1. Sam. 11. 2. 3. &c. with Psal. 51. 10. Psal. 77. 8. 9. 10.

17. Good ground will bring foorth weedes if it be not tilled, and fire will die if it bee not blowne; the graces of Gods Spirit will decay if they bee not stirred vp by prayer, reading, &c. 1. Thess. 5. 19 2. Tim. 1. 6. and lustes, worlinesse, drowsinesse, &c. will creepe vpon the best, and ouergrow them, if they bee not diligent to keepe them vnder, and roote them out, Luk. 21. 34. 35. 36.

18. As our loue to God doth decay, so the sense and feeling of Gods loue to vs doth die, and decay also, Reu. 2. 4. 5. When our loue to God is abated, the spirit of God, which is the comforter of the heart, and the stirrer vp of that ioy which passeth all vnderstanding, is grieued, Eph. 4. 30. our faith is weakened, 1. Tim. 1. 5. our prayers must needes be cold and faint, wee must needes be dull, heartlesse, vncheerefull, euen a burden to our selues, vntoward to any holy duty, Ps. 119. 174. for loue is the wheele of the soule, and first affection, Deut. 6. 5.

Matth.

Matth. 22. 37. if that be disordered, no other can be of a right temper.

19. In time of temptation, the minde is full of disorder and confusion, and the heart of feare, Exod. 6. 9. Psa. 77. 2. 7. 8. 9. 19. as the aire is troubled in a tempestuous season, many mistes being cast betweene the eie of our vnderstanding, and the promises of God, as clouds that obscure the Sunne, Satan hauing then leaue to trie and buffet vs. By temptations we are fitted to grow in grace, Psal. 32. 4. 5. thereby also the graces of Gods spirit in vs are tried, Rom. 5. 3. Iam. 1. 2. 3. but it is no fit season for vs to discerne or iudge of them.

20. When corruption getteth ground, grace must needes bee weakened, for these two are opposite the one to the other.

Q. How should a man recouer out of a relapse?

An. By spéedie [d] consideration [a] of what he hath done, renewing his repentance with sorrow and shame, [c] bewayling his sinne before God, reforming his life, and laying hold vpon the promises of mercie. [d] Reu. 2. 5. [c] Ier. 31. 18. 19.

Expos.

Expos. 21. Such as haue fallen into some grosse sinne after repentance, must not vtterly despaire, 1. Ioh. 3. 23. Esa 55. 1. Matth. 11. 28. for the Prophets call vpon wicked reuolters from God to repent, and promise them pardon, Esa. 1. 18. Ier. 3. 1. 12. 13. 14. &c. and in the Law, sacrifices were daily offered, not onely for ignorances, Leuit. 5. 15. 17. but sinnes committed willingly, and against conscience, Leuit. 6. 1. 2. 3. wee are commaunded daily to to pray for remission of sinne, without exception. Luk. 11. 4. no sinnes, is vnpardonable, but the sinne against the holy Ghost, Matth. 12. 31 32. Mark. 3. 28. 29. from which a man that sinnes grossely after repentance may be free. God is able to heale the latter wound which sinne makes as well as the former; Hos. 14. 4. without Christ no offence can be forgiuen, and in Christ all offences may be done away, 1. Ioh. 1. 7. Mercy in vs is as a drop of a bucket, in comparison of that infinite sea of mercy which is in God: If by his commaundement man must forgiue his brother seuenty times seauen times, will not hee forgiue them that humble themselues before him? Mat.

18.

18.21.22.

Q. What priuiledges doe the godly enioy as ſoone as this life is ended?

A Their glory then begins: for their bodies remaine [z] in the graue as in a bed of ſpices, and their ſoules being perfectly freed [a] from ſinne, are receiued into heauen, to the beholding [b] of God, and Chriſt immediately. [f] 1. Theſ. 4. 15. Reuel. 14. 13. [b] Matth. 5. 8. 1. Cor. 13. 12. [z]

Expoſ. 22. Death ſeparates the ſoule from the bodie, but it doth not ſeparate the ſoule or body of the godly from Chriſt. Rom. 8. 38. 39. 1. Cor. 3. 22. and 15. 54. 55. 56. Phil. 1. 21. when the bodie lieth in the graue, and is diſſolued into duſt, it is yet vnited vnto Chriſt, Io. 15. 5. Eph. 5. 30. and doth expect and looke for a future and glorious change. 1. Cor. 15. 38. 42. 43. 44.

23. From the guilt and dominion of ſinne, the godly are deliuered in this life, 1. Ioh. 1. 9. not from all ſtaine thereof; but after this earthly tabernacle is laid downe, they are deliuered from all ſinne, ſorrow, and care, Reu. 21. 4. 27. and are receiued into heauen to be with Chriſt, inioying the glorious preſence of God,

1. Thes. 4. 16. 17. seeing him not by faith, obscurely, 2. Cor. 6. 7. as it were thorow a glasse, 1. Cor, 13. 12. as the Saints doe in this life, but by sight, and face to face, immediately, or without meanes. Psal. 17. 15.

Q. If this bee the state of the Godly, what shall become of the vngodly?

A. **Their bodies [i] shall rotte in the [k] graue, & their soules are iudged vnto [k] euerlasting woe,** [i] Gen. 3. 19. [k] Luk, 16. 22. 23

Expos. 24. Death is a curse to the wicked, Gal. 3. 10. 13. with Ioh. 3. 16. and so is their rotting in the graue, because they are not in Christ, 2. Cor. 5. 17. although to the senses there is nothing befalls the bodies of the wicked, which befalleth not the bodies of the godly, Eccle. 9. 2. The wicked shall indeede rise againe, but it is to further condemnation, Ioh. 5. 29.

Q. When shall the happinesse of the elect be consummate?

A. **At the dreadfull day [l] of iudgement, and the generall resurrection,** Psa. 17. 15.

Expos. 25. The soule in heauen doth retaine

retaine a naturall deſire to be vnited to the body, neither can the happines of the ſoule be euery way compleate and perfect without it: Of the happineſſe of the elect there be three degrees, one at their firſt conuerſion, Matth. 5.3.4 5. Pſal. 32. 1.2. the ſecond at death, Apoc. 14. 13. the laſt and moſt perfect at the day of iudgement, 1. Theſſ. 4. 17.

Q. Who ſhall be Iudge at that day?

A. Chriſt [l] the Lord and king of the Church, [l] who ſhall come in a moſt glorious and viſible manner [m] deſcending from heauen with a ſhoute, and with the voyce of the Archangell, and with the trumpet of God, moſt royally [n] attended with innumerable multitudes of mighty angls. [l] Act. 10.42. & 17.30. [m] 1. Theſ. 4. 16. [n] 2. Theſ. 1.7

Expoſ. 26. The decree of iudging and iudiciarie power, is common to Father, Sonne, and holy Ghoſt, Gen. 18.25. but the viſible act, promulgation, and execution of iudgement belongeth to Chriſt our Mediatour, as God and man; Act. 17.13. Ioh. 5 22.23. Rom. 14.10.11.12. who being iudged at his firſt comming to worke our redemption, ſhall at his

second appearing, come to iudge, this being the last act, and accomplishment of his kingly office, 1. Cor. 15. 25. 26. 27.

Q. When shall Christ come to iudgement?

A. He will most surely come, but the time is [o] vnknowne, that we might euer [p] watch, and prepare for his comming.

[o] Matth. 24. 36. [p] verse 42.

Q. Whom will he iudge?

An. His elect and [q] chosen, and all their enemies, both euill [r] angels, and wicked men. [q] 2. Cor. 5. 10. [r] 2. Pet. 2. 4. Iude 6.

Q. Seeing many of Gods elect people, and wicked men, are rotted in their graues, how can they be iudged?

A. The verie same [s] bodies [t] that at any time died, shal by the power of God be raised vp, and their soules bee united to them, inseparably to abide together for euermore. [s] 1. Cor. 15. 42. 43. 44.

Expos. 27. Iustice requireth that the same b dies which ioyned with the soule, in working good or euill in this life, should bee raised vp to share with the soule at the day of the Lord, Rom. 2. 5. 6.

Q. What

Q. What are we to beleeue concerning those who shall be found aliue at the comming of Christ?

An. They shall be [t] changed in the twinckling of an eye, & so presented before [u] the iudgement seate of Christ.

[t] 1. Cor. 15. 51. 52.

Expos. 28. The meanes whereby quick and dead shall be gathered to iudgement. are the powerfull voyce of Christ, Ioh. 5. 28. and the ministerie of angels. Mat. 13. 40. 41. the bruite and senceleſſe creatures surrendring vp their dead, Reu. 20. 13.

Q. In what manner shall he iudge them?

A. Most [x] strictly, both in respect of the [y] persons iudged, and the things for which: but yet he shal iudge most [vv] righteous iudgement, [y] 2. Cor. 5. 10. [vv] Act. 17. 31.

Expos. 29. Euery man must appeare in his owne person before the Iudge, Rom. 14. 12. Reu. 20. 12. and giue an account both generally as a man, or a Christian, and specially as a Magistrate, Minister, Maister Seruant; &c. for all the things which he hath receiued of the Lord, and for all the things which he hath done; euen all thoughts, words, and actions, Iob

34.11.Psal.62.12.Prou.24.12 Ezek. 33. 20. Rom. 6. 2. Cor. 5. 10. 11. 1. Pet. 1. 17. Apoc. 22.12. we should therefore be conscionable, patient, and watchfull, taking care that all our actions here be approued by the word of God, 1. Thess. 4. 18.2.Pet 3.11.14.

Q. What shall be the issue of this iudgement to the wicked?

An. Euerlasting[x] perdition from the presence of the Lord, to all those who ignorantly or wilfully contemne the Gospel. [x] 2.Thess.1.7. 8.9.

Q. What shall be the issue hereof to the godly?

A. Cleare[y] vision of God and Christ, endlesse[z] communion with them, euerlasting[a] peace and glory, both in soule and [a] body, in fuller measure then the heart of man can now apprehēd, or any of the Saints enioyed before, [y] 1.Ioh.3.2 [z] Io. 17.24.Phil.1.23. [a] Matth. 25.34.

Expos. 30. Spirituall or supernaturall blessednesse of the Saints, is the immediate fruition of the chiefe, perfect, sufficient, and vnchangeable good euen God in Christ, Matth. 5.8. with 19.17.1.Thes. 4.17. Matth. 25. 34. who of his meere

good.

goodneſſe doth giue himſelfe vnto his Elect, to be ſeene, loued, and poſſeſſed; that is, to be inioyed by them. The means by which God is inoyed, is the vnderſtanding, will, and affections; the minde clearely and immediately beholding God in Chriſt, and his exceeding glorie and goodnes, as it were face to face, Exod. 33. 20. 1. Cor. 13. 12. 2. Cor. 5. 6. 7. 1. Ioh. 3. 2. and the will with as great loue and ioy, imbracing that infinite good, as there is knowledge thereof in the mind. Reu. 19. 3. 4. The Saints in glorie doe not abſolutely ſee God as hee is in himſelfe: for that which is infinite cannot be comprehended of that which is limitted; but God doth manifeſt himſelfe vnto them, ſo farforth as a creature is capable for to know him, Pſal. 16. 15. And to the end that the Saints ſhould be fully contented, and not waxe dull at the glory of ſo great a light; God doth perfect the powers of the ſoule, perfectly repaire his Image in his Elect, and by his power enlarge the capacitie of the ſoule, ſo farre as the nature of man will beare, 1. Io. 3. 2. that it might alwayes be fully ſatisfied with the beholding of him, and that without wearineſſe

at any time, Psal. 17. 15.

31. The subiect of happinesse, is the whole man, Reu. 20.6 and 22.14. therefore in this estate of blessednesse, the bodie is vnited to the soule; and laying aside corruption and mortalitie, is changed into an incorruptible, immortall, and spirituall bodie, like to the glorified bodie of Christ our Sauiour; 1. Cor. 15. 41. 42. 43. 1. Ioh. 3. 2. whence followeth perfection of the whole man, conformity with God, vnspeakeable ioy, and endles glory, Reu. 22. 5.

FINIS.